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Sri Vraja-riti-cintamani

The Cintamani Jewel of Vraja

by Śrīla Viśvanātha Cakravartī Ṭhākura
translated by Kusakratha dasa

Chapter 1

Text 1

*yal-loka-rīti-śruti-pīti-mātrāl
lokottarātmānubhāve pramodam
muktvaiva muktāḥ spr̥hayanti yasyai
tām kṛṣṇa-līlā-vrajabhūmim īde*

yat—of which; *loka-rīti*—of the nature; *śruti*—by hearing; *pīti*—drinking; *mātrāt*—from only; *loka*—the material world; *uttara*—beyond; *ātma*—the Supreme; *ānubhāve*—in the experience; *pramodam*—bliss; *muktvā*—rejecting; *eva*—certainly; *muktāḥ*—liberated souls; *spr̥hayanti*—yearn after; *yasyai*—which; *tām*—that; *kṛṣṇa*—of Kṛṣṇa; *līlā*—pastimes; *vrajabhūmim*—Vrajabhūmi; *īde*—I glorify.

Let me glorify Vrajabhūmi, the place where Śrī Kṛṣṇa enjoys transcendental pastimes. Simply by drinking with their ears the nectarean description of Vrajabhūmi, the liberated souls abandon the bliss of impersonal Brahman and yearn to attain the land of Vraja.

Text 2

*śrī kṛṣṇa-caitanya-rasa-svarūpam
advaitam ānandam ihādi nityam
lokair amṛśyam vraja-loka-vaśyam
bhajāny avaśyam śucito 'py avaśyam*

śrī-kṛṣṇa—of Śrī Kṛṣṇa; *caitanya*—transcendental; *rasa*—mellows; *svarūpam*—the form; *advaitam*—unparalleled; *ānandam*—blissful; *ihā*—here; *ādi*—transcendental; *nityam*—eternal; *lokaiḥ*—by the conditioned souls; *amṛśyam*—inconceivable; *vraja-loka*—by the residents of Vraja; *vaśyam*—subdued; *bhajāni*—let me worship; *avaśyam*—inevitably; *sucitah*—purified; *api*—also; *avaśyam*—inevitably.

With a pure heart let me worship Vrajabhūmi, which is the form of the

sweetness of meditation on Śrī Kṛṣṇa, which is eternal, transcendental, blissful, and peerless, and which, although it cannot be understood by ordinary people, is easily understood by its residents.

Note: Śrīla Viśvanātha Cakravartī Ṭhākura has concealed the names Śrī Kṛṣṇa Caitanya, Nityānanda, and Advaita in the first two lines of this verse.

Text 3

*kāvyaṃ kaveḥ kāvyatayā prasiddham
kāvyasya kāvaṃ ca yato 'pi kāvyam
tad eva kāvaṃ mama kāva-kāvaṃ
vrajāṅka-kāvaṃ param astu kāvaṃ*

kāvyaṃ—the poem; *kaveḥ*—of the poet; *kāvyaatayā*—by its poetic qualities; *prasiddham*—is celebrated; *kāvyaasya*—of the poem; *kāvyaṃ*—the poetry; *ca*—also; *yataḥ*—because; *api*—also; *kāvyaṃ*—poem; *tat*—this; *eva*—certainly; *kāvyaṃ*—poem; *mama*—my; *kāvya*—among poems; *kāvyaṃ*—poem; *vraja*—of Vraja; *āṅka*—with the mark; *kāvyaṃ*—poem; *param*—best; *astu*—should be; *kāvyaṃ*—poem.

A poet's poem becomes famous because of its quality of being poetic. I shall boldly declare that this poem of mine is the most poetic and best of all poems, for it glorifies the transcendental land of Vraja.

Text 4

*caitanya-rūpodita-rītim ekam
ekantam abhyāstum ahaṃ samīhe
tat tat-tadīyānuga tokta-bhāvo
bhāvocito dhyeya ito na kāvaṃ*

caitanya—by Śrī Caitanya Mahāprabhu; *rūpa*—and Śrīla Rupa Gosvami; *udita-rītam*—described; *ekam*—sole; *eka-antam*—sole; *abhyāstum*—to attempt; *ahaṃ*—I; *samīhe*—desire; *tat-tat-tadīya-anugata*—by Their followers; *ukta*—described; *bhāvaḥ*—mellows of ecstatic love; *bhāva-ucitaḥ*—philosophically sound; *dhyeyaḥ*—the proper object of meditation; *itaḥ*—compared to which; *na kāvaṃ*—this book is hardly poetic at all.

I yearn to be able to write as well as Lord Caitanya's Rūpa Gosvāmī, but I cannot write as well as he, and neither can I write as well as his followers who wrote many wonderful, perfect books, which everyone should read and remember. Compared to their books my little book can hardly be considered poetic.

Text 5

vaikuṅṭha-koṭyas cita āsate 'lam

brahmāṇḍa-kotyō 'pi cito 'cito 'pi
sarvatra vṛndāvanam etad eva
yathā sa kṛṣṇaḥ pulināśanāḍau

vaikunṭha—of Vaikuntha planets; *kotyah*—millions; *citah*—spiritual; *āsate*—are; *alam*—greatly; *brahmāṇḍa*—of universes; *kotyah*—millions; *api*—even; *citah*—collected; *acitah*—material; *api*—also; *sarvatra*—in all respects; *vṛndāvanam*—Vṛndāvana; *etat*—this; *eva*—certainly; *yathā*—just as; *saḥ*—He; *kṛṣṇa*—Śrī Kṛṣṇa; *pulina*—of the bank of the Yamuna; *āsana*—eating lunch; *āḍau*—and performing other pastimes.

Millions of material universes and even millions of spiritual Vaikunṭha planets are not very significant in comparison to Vṛndāvana, where Śrī Kṛṣṇa enjoyed lunch with His friends on the Yamunā's sandy bank, and enjoyed many other transcendental pastimes.

Text 6

idam ghanī-bhūta-cid-eka-rūpaṁ
vṛndāvanam yatra vasanti sarve
śrī-kṛṣṇa-līlā-parivāra-rūpā
yathaiva kṛṣṇaḥ sa tathaiva te 'pi

idam—this; *ghanī-bhūta*—completely; *cit*—spiritual; *eka-rūpaṁ*—in form; *vṛndāvanam*—Vṛndāvana; *yatra*—where; *vasanti*—reside; *sarve*—all; *śrī-kṛṣṇa*—of Śrī Kṛṣṇa; *līlā*—in transcendental pastimes; *parivāra*—of companions; *rūpāḥ*—in the forms; *yatha*—just as; *eva*—certainly; ; *kṛṣṇaḥ Kṛṣṇa*; *saḥ*—He; *tatha*—in that way; *eva*—certainly; ; *te*—they; *api*—also.

Śrī Kṛṣṇa's friends and associates, who enjoy pastimes with Him as equals, reside in this perfectly spiritual abode of Vṛndāvana.

Text 7

sarve ghanī-bhūta-cid-eka-rūpās
tathāpy aho prākṛtavat pratītā
parasparam ceṣṭitam apy amīṣaṁ
vrajaika-līleti camatkaroti

sarve—all of them; *ghanī-bhūta*—perfectly; *cit*—spiritual; *eka*—sole; *rūpaḥ*—with forms; *tathāpi*—nevertheless; *aho*—Oh; *prākṛtavat*—as if material; *pratītā*—believed; *parasparam*—mutual; *ceṣṭitam*—activities; *api*—also; *amīṣaṁ*—of them; *vraja*—in Vraja; *eka*—sole; *līlā*—pastimes; *iti*—thus; *camatkaroti*—charms.

All these associates of the Lord have spiritual bodies, although their forms and activities appear ordinary and material to the conditioned souls. These associates of the Lord are enchanted by Lord Kṛṣṇa's charming pastimes in Vraja.

Text 8

*yā pañcamāvāsthiti-gāmi-samvit
tad-vṛtti-rūpas tad-ananya-vṛttyā
jānanti kṛṣṇam nijam eva bandhum
tam prākṛtam manya-janā na citram*

yā—which; *pañcama*—fifth; *avāsthiti*—condition; *gāmi*—attained; *samvit*—knowledge; *tad*—of that; *vṛtti*—consisting; *rūpaḥ*—whose forms; *tad-ananya*—without anything else; *vṛttyā*—with actions; *jānanti*—understand; *kṛṣṇam*—Śrī Kṛṣṇa; *nijam*—as their own; *eva*—certainly; *bandhum*—friend and relative; *tam*—Him; *prākṛtam*—material; *manya-janāḥ*—people; *na*—this is not; *citram*—wonderful.

Although their forms and actions are filled with spiritual knowledge, the people of Vraja know Kṛṣṇa as their friend and relative: an ordinary person. This is not at all surprising.

Text 9

*sarvottamānām api sarvataḥ syāt
sva-nyūna-bhāvaḥ prabhu-bhakti-śaktyā
pratyakṣam īkṣe vraja-loka etam
tam prākṛtam manyatame cid-arcye*

sarva-uttamānām—of the most exalted devotees; *api*—even; *sarvataḥ*—in all respects; *syāt*—may be; *sva*—own; *nyūna*—bhāvaḥ—conception of being the least important; *prabhu*—of the Lord; *bhakti*—of devotional service; *śaktyā*—by the potency; *pratyakṣam*—directly; *īkṣe*—I see; *vraja*—of Vraja; *lokaḥ*—the residents; *etam*—Him; *tam*—Him; *prākṛtam*—ordinary; *manyatame*—consider; *cid*—spiritual; *arcye*—worshippable.

Although they are the most exalted, by the influence of the potency of pure devotion to the Lord they think themselves the most lowly and insignificant. I have with my own eyes seen how the people of Vraja think themselves ordinary even though the great saints worship them.

Text 10

*tenaiva tasyaiva vaśas tathaiva
tatraiva nityam vilasaty alam saḥ
atyantikair eva rahasya-rasyair
mādhurya-pūrain amita-prakāśyaiḥ*

tena—because of this; *eva*—certainly; *tasya*—by them; *eva*—certainly; *vaśaḥ*—

defeated; *tatha*—in that way; *eva*—certainly; *tatra*—among them; *eva*—certainly; *nityam*—eternally; *vilasati*—performs pastimes; *alam*—greatly; *sah*—He; *atyantikaiḥ*—with great; *eva*—certainly; *rahasya*—confidential; *rasyaiḥ*—mellows; *mādhurya*—of sweetness; *pūraiḥ*—with floods; *amita*—unlimited; *prakāśyaiḥ*—with manifestations.

Defeated by their humbleness, Śrī Kṛṣṇa eternally enjoys pastimes in their midst. In their presence He manifests a limitless flood of the sweetness of the most confidential transcendental mellows.

Text 11

ato 'tra yā prākṛta-lokavattā
līlā-paraiśvarya-viśeṣa-varṣā
saiivāti-rasyā cid-acit-praśasyā
mādhurya-śasyā mahatām upasyā

ataḥ—therefore; *atra*—here; *yā*—which; *prākṛta-lokavattā*—as if ordinary and material; *līlā*—of pastimes; *para*—supreme; *aiśvarya*—of opulence; *viśeṣa*—specific; *varṣā*—shower; *sa*—that; *eva*—certainly; *ati*—very; *rasyā*—nectarean; *cit*—spiritual; *acit*—material; *praśasyā*—considered; *mādhurya*—of sweetness; *śasyā*—with the quality; *mahatām*—by the advanced transcendentalists; *upasyā*—worshipable.

Even though it appears to be material, the opulent sweet nectar shower of Lord Kṛṣṇa's pastimes is worshiped by the great devotees.

Text 12

vṛndāvanam gokula-dhāma goṣṭham
vrajam ca nāmāni śubhāni yasya
tadiya-lokiyam acintya-kṛtyam
vañchāmi kiñcid dayayaiva teṣām

vṛndāvanam—Vṛndāvana; *gokula-dhāma*—Gokula-dhama; *goṣṭham*—Gostha; *vrajam*—Vraja; *ca*—also; *nāmāni*—names; *śubhāni*—auspicious; *yasya*—of which; *tadiya*—lokiyam—of its residents; *acintya*—inconceivable; *kṛtyam*—with activities; *vañchāmi*—I aspire to attain; *kiñcit*—some; *dayayā*—by their mercy; *eva*—certainly; *teṣām*—of them.

I pray that by the mercy of its inconceivable residents I will attain the place that bears the auspicious names Vṛndāvana, Gokula-dhāma, Goṣṭha, and Vraja.

Text 13

tac cāty-acintyam cid ananya-sāram

*cid-anya-bhāvam ca tad ekam eva
avantarāneka-vibhedam ekam
grāmā aranyāni gavām nivāsaḥ*

tat—that; *ca*—also; *ati-very*; *acintyam*—inconcievable; *cit*—ananya-sāram—completely spiritual; *cit-anya-bhāvam*—appearing to be material; *ca*—also; *tat*—that; *ekam*—one; *eva*—certainly; *avantara*—within; *aneka*—many; *vibhedam*—divisions; *ekam*—one; *grāmāḥ*—villages; *aranyāni*—forests; *gavām nivāsaḥ*—cow-pastures.

Vṛndāvana cannot be understood by conditioned souls, for although it may appear to be material, all its villages, forests, and cow-pastures are perfectly spiritual.

Text 14

*sarvasya kaścit prakāṭaḥ prakāśaḥ
sadā bhṛśam prākṛtavaj janādyaiḥ
yaḥ prākṛtair eva yuto 'pi līlā-
prakṛtya-kāle pṛthu-varṇya-vat syāt*

sarvasya—of the entirety; *kaścit*—something; *prakāṭaḥ*—manifest; *prakāśaḥ*—present in the world; *sadā*—always; *bhṛśam*—greatly; *prākṛtavat*—like matter; *jana-adyaiḥ*—by the ordinary conditioned souls; *yaḥ*—which; *prākṛtaiḥ*—with material elements; *eva*—certainly; *yutaḥ*—endowed; *api*—eve; *līlā*—of Lord Kṛṣṇa's pastimes; *prakṛtya*—of manifestation; *kāle*—at the time; *pṛthu*—abundant; *varṇya-vat*—with descriptions; *syāt*—may be.

Some portion of transcendental Vṛndāvana beocmes visible in this world at the time of Lord Kṛṣṇa's manifest pastimes. Conditioned souls think Vṛndāvana is material, although actually it is spiritual, and beyond their ability to understand or describe.

Text 15

*tat-tac-chirobhūtam apāra-śobham
nandīśvaram sādhu-gaṇā vadanti
nandīśvaram tam ca yadīya-rūpaṁ
śrī-nanda-rājālaya-rājamānam*

tat-tat-siro-bhūtam—as the crown of Vṛndāvana; *apāra*—limitless; *sobham*—with splendor; *nandīśvaram*—Nandīśvara Hill; *sādhu-gaṇāḥ*—the devotees; *vadanti-say*; *nandīśvaram*—Nandīśvara Hill; *tam*—that; *ca*—also; *yadīya*—of Lord Śiva; *rupam*—the form; *śrī-nanda-rājā*—of Nanda Mahārāja; *raja-alaya*—the capitol; *rajamānam*—manifested.

The devotees declare that Nandīśvara Hill, the form of Lord Śiva now shining as

Nanda Mahārāja's capitol, is an endlessly beautiful crown decorating Vṛndāvana.

Text 16

*yadīya-pūrvottara-dakṣiṇeṣu
vasanti lokā hṛta-sarva-śokāḥ
śanau puraḥ śrīyuta-nanda-rāja-
purī purāṇāmatataḥ purāṇā*

yadīya—of which; *purva*—previous; *uttara*—top; *dakṣiṇeṣu*—on the southern side; *vasanti*—reside; *lokāḥ*—people; *hṛta-sarva-śokāḥ*—free from all suffering; *śanau puraḥ*—on the summit; *śrīyuta*—nanda-rāja—of Śrīman Nanda Mahārāja; *purī*—the city; *purāṇā*—of the Puranas; *amatataḥ*—according to the opinion; *purāṇā*—very ancient.

On its eastern, northern, and southern sides people free from all unhappiness reside. On its summit is Nanda Mahārāja's palace, which the Purāṇa's describe as existing since ancient times.

Text 17

*pracīra-rājī racitā masāraiḥ
gṛhāny alam mārakatāni yasyāḥ
stambhāḥ prabālaiḥ paṭalāni hemṇā
yeṣāṃ vṛttiḥ sā sphaṭikair vibhāti*

pracīra-rājī—walls; *racitā*—constructed; *masāraiḥ*—of sapphires; *emeralds*; *gṛhāni*—homes; *alam*—greatly; *mārakatāni*—constructed of emeralds; *yasyāḥ*—of which; *stambhāḥ*—columns; *prabālaiḥ*—of coral; *paṭalāni*—roofs; *hemṇā*—of gold; *yeṣāṃ*—of which; *vṛttiḥ*—windows; *sā*—that; *sphaṭikaiḥ*—of crystal; *vibhāti*—shine.

Nanda Mahārāja's capitol is enclosed by a great wall built of sapphires. The homes within the capitol are made of emeralds, with coral pillars, golden roofs, and crystal windows.

Text 18

*vaidūrya-jātā vadabhī-samūhā
mahā-maho-nīla-maṇīndra-jatṭaḥ
mahā-pratīhāra-varo 'pi yasyāḥ
tat kauravindo vilasaty alam sā*

vaidurya—of lapis lazuli; *jātāḥ*—fashioned; *vadabhi*—of spires; *samūhāḥ*—multitudes; *mahā-mahā*—splendid; *nīla-mani*—of sapphires; *indra-ja*—of the best; *attaḥ*—palaces; *mahā*—with great; *pratīhāra*—of gates; *varaḥ*—the best; *api*—also;

yasyāḥ—of which; *tat*—of that; *kauravindah*—made of rubies; *vilasati*—shines; *alam*—greatly; *sā*—that capitol.

Nanda Mahārāja's palace is made of glistening sapphires, with lapis lazuli roofs and large gates made of rubies.

Text 19

mukhya-prakoṣṭhe catur-ālaye 'sya
bhaṇḍāra-gehaṁ varuṇasya diśyām
śrī-kṛṣṇa-vāsaḥ śubha-dakṣiṇa-sthaḥ
śrī-rāma-dhāmottara-diśy udeti

mukhya—primary; *prakoṣṭhe*—in the courtyard; *catur*—four; *ālaye*—in residences; *asya*—of that palace; *bhaṇḍāra*—geham—the treasury; *varuṇasya*—of Varuna; *diśyām*—in the direction; *śrī-kṛṣṇa*—of Śrī Kṛṣṇa; *vāsaḥ*—the residence; *śubha*—auspicious; *dakṣiṇa*—in the south; *sthaḥ*—situated; *śrī rāma*—of Lord Balarama; *dhāma*—the residence; *uttara*—in the northern; *diśi*—direction; *udeti*—is manifest.

In the center of Nanda Mahārāja's palace is a courtyard. The royal treasury is in the western part, Lord Balarāma's residence in the northern part, and Lord Kṛṣṇa's residence in the southern part of the palace.

Text 20

prācyām grhaṁ tādr̥śam eva yatra
prācyāmśa yasyānyatara-prakoṣṭhe
sva-putra-bhadrāya niṣeṣṭa-devaṁ
nārāyaṇam sevata eva nandaḥ

prācyām—in the east; *grhaṁ*—house; *tādr̥śam*—like this; *eva*—certainly; ; *yatra*—where; *prācyāmśa*—in the east; *yasya*—of which; *anyatara*—another; *prakoṣṭhe*—in the courtyard; *sva*—his own; *putra*—son; *bhadrāya*—for the auspiciousness; *nija*—own; *iṣṭa*—worshippable; *devam*—diety; *nārāyaṇam*—Lord Nārāyaṇa; *sevate*—serves; *eva*—certainly; ; *nandaḥ*—Maharaja Nanda.

In the eastern part of the palace is a temple where, in order to obtain auspiciousness for his son, Nanda Mahārāja serves his Deity, Śrī Nārāyaṇa.

Text 21

kośalayasyānvita-dakṣiṇāmśe
kṛṣṇasya dhāmaḥ śubha-pāścime 'sti
yā pāka-śālā dvaya-madhya eva
viśrāma-dhāmānuru rādhikāyāḥ

koṣa-alayasya—of the treasury; *anvita*—endowed; *dakṣiṇa-amse*—in the south; *kṛṣṇasya*—of Kṛṣṇa; *dhāmaṇaḥ*—of the residence; *śubha*—auspicious; *pāścime*—in the west; *asti*—is; *yā*—which; *pāka-sālā*—kitchen; *dvaya*—of the two; *madhye*—in the midst; *eva*—certainly; ; *viśrāma-dhāma*—pastime abode; *anuru*—little; *rādhikāyāḥ*—of Śrīmatī Rādhārāṇi.

South of the treasury and west of Lord Kṛṣṇa's residence is the little kitchen where Śrī Rādhikā enjoys cooking pastimes.

Text 22

kṛṣṇasya dhāmno 'nvita-dakṣiṇāmśe
pākālayasyāpi virājamānaḥ
ārāma aste sarasī ca yatra
raho manojñaṁ bahu-geha-vediḥ

kṛṣṇasya—of Lord Kṛṣṇa; *dhāmaṇaḥ*—of the residence; *anvita*—endowed; *dakṣiṇa*—in the southern; *amśe*—part; *pākālayasya*—of the kitchen; *api*—also; *virājamānaḥ*—is manifest; *ārāmaḥ*—a garden; *aste*—is; *sarasī*—a lake; *ca*—also; *yatra*—where; *rahah*—secluded; *manojñaṁ*—pleasant and lovely; *bahu*—with many; *geha*—gazebos; *vediḥ*—and concealed places.

South of Kṛṣṇa's residence and the kitchen is a secluded garden, where there is a pleasant lake and many hidden courtyards and cottages.

Text 23

yat-parśvayoḥ santi purāṇi godhuhām
bhūrīṇi cārūṇi samāny alam tayā
paścāt tu nandīśvara eva rājate
nandīśvaro 'yaṁ satataṁ sa vandate

yat—of which; *parśvayoḥ*—on the two shoulders; *santi*—are; *purāṇi*—residences; *goduham*—of the cowherd men; *bhūrīṇi*—many; *cārūṇi*—lovely; *samāni*—alike; *alam*—greatly; *tayā*—by that; *paścāt*—behind; *tu*—indeed; *nandīśvaraḥ*—Nandīśvara Hill; *eva*—certainly; *rājate*—is manifested; *nandīśvaraḥ*—Lord Siva; *ayam*—to that; *satatam*—constantly; *sah-he*; *vandate*—offers respectful obeisances.

The cowherds' many beautiful homes rest on two sides and Nandīśvara Hill is splendidly manifest behind them. Lord Śiva repeatedly offers respectful obeisances to the hill.

Text 24

*teṣām api prānta-gatāty-agamyā
pracīra-rājī mañijāta-jātā
ratnālaye ratnaja-dehalīke
muktādi-ratnāvali toranāli*

teṣām—of them; *api*—also; *prānta-gata*—on the boundary; *ati*—very; *agamyā*—impassable; *pracīra-rājī*—walls; *mañijāta-jātā*—made of jewels; *ratna*—of jewels; *alaye*—the abode; *ratnaja*—of jewels; *dehalīke*—at the threshold; *mukta*—with pearls; *ādi*—beginning; *ratna*—jewels; *avali*—with many; *torana*—gates; *ali*—many.

Each cowherd's home is surrounded by an impassable jewel wall with many jewel entrance-ways and many gates studded with pearls and other jewels.

Text 25

*yān īkṣamāṇā nigadanti bhūyo
vimāna-vāsān iti martya-lokāḥ
vaikuṅṭha-vāsān iti nāka-nāthāḥ
vaikuṅṭha-gās te rasa-sāra-sāram*

yan—which; *īkṣamāṇāḥ*—seeing; *nigadanti*—say; *bhūyaḥ*—again; *vimānaḥ*—of the demigods; *vāsān*—homes; *iti*—thus; *martya-lokāḥ*—the earth residents; *vaikuṅṭha*—of Vaikuṅṭha; *vāsān*—the homes; *iti*—thus; *nāka-nāthāḥ*—the demigods; *vaikuṅṭha-gāḥ*—the residents of Vaikuṅṭha; *te*—they; *rasa*—of nectar; *sāra*—of the best; *sāram*—the best.

Seeing these cowherd men's homes, human beings proclaim them more wonderful than the residences of the demigods, demigods proclaim them more wonderful than the residences in Vaikuṅṭha, and the Vaikuṅṭha-vāsīs proclaim them more wonderful than the sweetest nectar.

Text 26

*puraḥ pratihāra-varasya yasyāḥ
samantataḥ parśva-yugasya rasyaḥ
purohitānām ca purohitānām
tataḥ pareṣām ca tataḥ pareṣām*

puraḥ—before; *pratihāra-varasya*—of the doorkeeper; *yasyāḥ*—of which; *samantataḥ*—on all sides; *parśva-yugasya*—of both sides; *rasyaḥ*—pleasant residences; *purohitānām*—of priests; *ca*—also; *purohitānām*—priests; *tataḥ*—after; *pareṣām*—of others; *ca*—and; *tataḥ*—after; *pareṣām*—of others.

Within the walls of each cowherd man's compound were the homes of a gatekeeper, priests, and other associates.

Text 27

*tataḥ pareṣām ca puraḥ krameṇa
śreṇī mukhānām paritaḥ paritaḥ
tataś ca vīthī krama-panya-vīthi
vīthī ca madhye parato hi vīthī*

tataḥ—then; *pareṣām*—of others; *ca*—also; *puraḥ*—before; *krameṇa*—one after another; *śreṇī*—a series; *mukhānām*—of the most important; *paritaḥ paritaḥ*—established; *tataḥ*—then; *ca*—also; *vīthī*—path; *krama-panya-vīthi*—a marketplace; *vīthī*—path; *ca*—also; *madhye*—in the middle; *parataḥ*—beyond; *hi*—certainly; *vīthī*—the path.

Around the cowherd men's homes are many other houses, a marketplace, and roads leading in many directions.

Text 28

*prānteṣu yasya nagarasya yasyāḥ
śṛṅgātakākhyān abhito 'bhitās tāḥ
śreṇī-kṛtāḥ sūtra-nipāta-pātāḥ
iva pratītā bahu-panya-vīthyāḥ*

prānteṣu—at the entrances; *yasya*—of which; *nagarasya*—of the town; *yasyāḥ*—of which; *śṛṅgātaka*—crossroads; *akhyān*—named; *abhitaḥ abhitāḥ*—everywhere; *tāḥ*—they; *śreṇī*—a series; *kṛtāḥ*—done; *sūtra-nipāta-pātāḥ*—like a string; *iva*—as if; *pratītāḥ*—brought; *bahu*—with many; *panya-vīthyāḥ*—marketplaces.

Near the entrances of the city are many crossroads and marketplaces.

Text 29

*nānā-maṇīnām ghaṭitāghaṭāni
lasat-patākā vara-mauktikānām
pralamba-kāntās taruvad vasante
pravāla-vāra-praḥṇāḥ vipaṇyāḥ*

nānā—of various; *maṇīnām*—jewels; *ghaṭitāghaṭāni*—necklaces; *lasat*—splendid; *patākā*—flags; *vara*—with excellent; *mauktikānām*—of pearls; *pralamba-kāntāḥ*—large garlands; *taruvat*—like a tree; *vasante*—are; *pravāla*—vāra—prahaṇā—with excellent blossoms; *vipaṇyāḥ*—for sale.

In these marketplaces are many stores where jewel necklaces, splendid flags, pearl-necklaces, and blossomed-flower garlands as large as trees are offered for sale.

Text 30

*kācid vasanta-śriya eva yadvan
nānā-prasūnair ati-saurabhas tāḥ
kāścīn mahā-śaila-vara ivālam
nānā-vidhā-dravya-sugandhi-gandhāḥ*

kācit—some; *vasanta*—of spring; *śriyaḥ*—the beauty; *eva*—certainly; *yadvat*—to what extent; *nānā*—various; *prasūnaiḥ*—with flowers; *ati*—very; *saurabhah*—fragrant; *tāḥ*—they; *kāścīn*—something; *mahā*—great; *śaila*—mountain; *varaḥ*—excellent; *iva*—like; *alam*—greatly; *nānā-vidhā*—various kinds; *dravya*—of substances; *sugandhi*—of perfumes; *gandhāḥ*—the aroma;

Filled with fragrant spring flowers, these marketplaces are like many hills of aromatic substances.

Text 31

*kāścīn manīṇām khanayo yathā vā
nānā-maṇi-dyotita-dīpyamānāḥ
kāścīd vilāsi-pravarā ivānyāḥ
kastūrikā-kuṅkuma-mukhya-gandhaḥ*

kāścīn—someone; *manīṇām*—of jewels; *khanayaḥ*—mines; *yathā*—just as; *vā*—or; *nānā*—various; *maṇi*—with jewels; *dyotita-dīpyamānāḥ*—glistening with splendor; *kāścīn*—some; *vilāsi-pravarāḥ*—very splendid; *iva*—as; *anyāḥ*—others; *kastūrikā*—musk; *kuṅkuma*—kunkuma; *mukhya*—beginning with; *gandhaḥ*—fragrances.

There is a jeweler's shop glistening as a mine full of precious gems, and there are other shops where aromatic substances such as musk and kunkuma are sold.

Text 32

*ānanda-vṛndāvana-rīti-leśam
veśam vidhātum vacasā kavīnām
vīṇām iva spr̥ṣṭum ayogyatānām
tānāmśavat kiñcana sūcayāni*

ānanda—bliss; *vṛndāvana*—Vṛndāvana; *rīti-leśam*—a little; *veśam*—appearance; *vidhātum*—to place; *vacasā*—with words; *kavīnām*—of poets; *vinām*—a lute; *iva*—as if; *spr̥ṣṭum*—to touch; *ayogyatānām*—of those who do not know the art; *tāna*—of a melody; *amśa*—a fragment; *vat*—like; *kiñcana*—something; *sūcayāni*—I shall indicate.

I shall now describe the bliss of Śrī Vṛndāvana-dhāma just as Paramānanda

Kavikarṇapūra has done in his book Ānanda-Vṛndāvana-campū, and many other great poets have also done in their books. Although I am not qualified to describe Vṛndāvana I shall describe it a little bit, just as someone unlearned in music may strum a lute and pick out a few melodic fragments here and there.

Text 33

*sve sve sarasy eva hi yatra mat-sara
iva prayogaḥ kriyate kvacij janaiḥ
strī-mekhalādi khala ity udīryate
yat-komalādaḥ mala-śabda ucyate*

sve sve—in their own; *sarasi*—lake; *eva*—certainly; *hi*—indeed; *yatra*—where; *mat-saraḥ*—the word "matsara"; *iva*—as; *prayogaḥ*—appropriate meaning; *kriyate*—is done; *kvacit*—on occasion; *janaiḥ*—by the vrajavāsīs; *strī*—of a woman; *mekhala*—sash; *ādi*—beginning; *khalaḥ*—"khala"; *iti*—thus; *udīryate*—is said; *yat*—which; *komala*—delicate and gentle; *ādaḥ*—beginning; *mala*—"mala"; *śabdah*—the word; *ucyate*—is said.

When the vrajavāsīs say the word "matsara: they do not mean "envy", but "my lake". When they say "khala", they do not mean "demon", but "a woman's sash". When they say "mala" they do not mean "defect", but "gentle and delicate". In this way they never speak anything unpleasant, but everything they say is pleasing and auspicious.

Text 34

*pradoṣa-doṣākara-roṣa-moṣa-
doṣādi-śabda-śrutir asti yatra
sāyam śaśāṅka-praṇayākhyā-keli-
nīśādikeṣv eva kadācid eva*

pradoṣa—pradoṣa; *doṣākara*—doṣākara; *roṣa*—roṣa; *moṣa*—moṣa; *doṣa*—doṣa; *ādi*—beginning with; *śabda*—of words; *śrutih*—hearing; *asti*—is; *yatra*—where; *sāyam*—evening; *śaśāṅka*—the moon; *praṇayā*—as love; *akhyā*—known; *keli*—pastimes; *nīśā*—night; *ādikeṣu*—beginning with; *eva*—certainly; *kadācit*—sometimes; *eva*—certainly.

When the vrajavāsīs say the word "pradoṣa" they do not mean "fault", but rather "evening". When they say "doṣākara" they do not mean "rascal", but "moon". When they say "roṣa", they do not mean "anger", but "love". When they say "moṣa" they do not mean a cruel thief, but Kṛṣṇa's playfully stealing the gopīs' yogurt. In this way they never speak anything unpleasant, but everything they say is pleasing and auspicious.

Text 35

*chatrādi-daṇḍe śubha-cāmarādi-
daṇḍe ca daṇḍa-śrutir asti yatra
nīvy-ādi keśādika eva bandhaḥ
samādhi-yogādikarādhi-śabdaḥ*

chatra—a parasol; *ādi*—beginning with; *daṇḍe*—in the handle; *śubha*—auspicious; *camara*—camara fan; *adi*—beginning with; *daṇḍe*—in the handle; *ca*—also; *daṇḍa*—of the word "daṇḍa"; *śrutih*—the hearing; *asti*—is; *yatra*—where; *nīvi*—"nivi"; *ādi*—beginning with; *keśa*—hair; *ādikaḥ*—beginning with; *eva*—certainly; *bandhaḥ*—tie; *samādhi-yoga*—yoga meditation; *ādi*—beginning with; *kara*—doing; *adhi*—"adhi"; *śabdaḥ*—the word.

When the vrajavāsīs say the word "daṇḍa", they do not mean "the king's rod of chastisement", but rather, "the handle of a parasol, camara fan, or other similar article." When they say "nīvi", they do not mean "handcuffs", but "a ribbon for tying the hair." When they say "adhi", they do not mean "headache", but "ecstatic meditation on the Personality of Godhead." In this way they never speak anything unpleasant, but everything they say is pleasing and auspicious.

Text 36

*kastūrikā-kuṅkuma-candanādi-
pañkeṣu paṅka-śravaṇam ca yatra
kauṭilyam aste vara-kuṇḍalāḍau
kaṭhinyam apy asti śilādikeṣu*

kastūrikā—musk; *kuṅkuma*—kunkuma; *candana*—sandalwood paste; *ādi*—beginning with; *pañkeṣu*—in the ointments; *paṅka*—"paṅka" śravaṇam—the hearing; *ca*—also; *yatra*—where; *kauṭilyam*—crookedness; *aste*—is; *vara*—beautiful; *kuṇḍala*—earrings; *āḍau*—beginning with; *kaṭhinyām*—hardness; *apy*—also; *asti*—is; *śila-ādikeṣu*—in rocks and other hard substances.

When the vrajavāsīs say the word "paṅka" they do not mean "mud", but aromatic ointments such as musk, kuṅkuma, and sandalwood paste. When they say "crookedness" they do not mean the crookedness of a thief, but the beautiful shape of spiral earrings or some other ornament. When they say "hardness" they do not mean the hard-heartedness of a cruel person, but the hardness of a gem or stone. In this way they never speak anything unpleasant, but everything they say is pleasing and auspicious.

Text 37

*puṣpādi-dhūliṣu rajaḥ prayujyate
yatrāndhakāre tama ity udīryate
dvandvaṁ ca yugme pavane ca mandatā
cāñcalyam aste hari-locanāya*

puṣpa—of flowers; *ādi*—beginning with; *dhūliṣu*—in the pollen; *rajaḥ*—"rajaḥ"; *prayujyate*—is employed; *yatra*—where; *andhakāre*—in darkness; *tamaḥ*—"tamaḥ" iti—thus; *udīryate*—is said; *dvandvam*—"dvandva"; *ca*—also; *yugme*—in a couple; *pavane*—in the wind; *ca*—also; *mandatā*—slowness; *cāñcalyam*—restlessness; *aste*—is; *hari*—of Lord Hari; *locanāya*—for the seeing.

When the vrajavāsīs say the word "rajaḥ" they do not mean "material passion", but "the pollen of flowers". When they say "tamaḥ" they do not mean "ignorance", but "the pleasant darkness of night". When they say "dvandvam" they do not mean "the material dualities of happiness and distress", but "a happy couple". When they say "slowness" they do not refer to the intellect, but the wind. When they say "restlessness" they do not mean anything inauspicious, but rather "great eagerness to see Lord Hari," or else "the charmingly restless glances of the Lord." In this way they never speak anything unpleasant, but everything they say is pleasing and auspicious.

Text 38

madhyādike kṣīṇaḥ pada-prayogo
yatrodakeṣv eva ca nīcagatvam
viṣāda-dainya-śrama-moha-nidrā-
lasyādayo 'pi vyabhicāri-bhāve

madhya—the waist; *ādike*—beginning with; *kṣīṇaḥ*—small; *pada*—of the word; *prayogaḥ*—usage; *yatra*—where; *udakeṣu*—in water; *eva*—certainly; *ca*—also; *nīca*—by the lowly; *gatvam*—the ability to attain; *viṣāda*—lamentation; *dainya*—humility; *śrama*—fatigue; *moha*—bewilderment; *nidrā*—sleep; *alasya*—laziness; *ādayaḥ*—beginning with; *api*—also; *vyabhicāri*—bhāve—in ecstatic love of God.

When the vrajavāsīs say the word "smallness" they do not refer to the lack of anything good, but rather to a slender waist. When they say "nīcagatvam" they do not mean "faith in rascals" but "a stream that can be easily crossed." When they say the words "lamentation, humility, fatigue, bewilderment, sleep, and laziness" they do not mean any inauspicious material traits, but rather the various symptoms of ecstatic love of God. In this way they never speak anything unpleasant, but everything they say is pleasing and auspicious.

Text 39

jānanti gā eva hi kāmadhenuḥ
sāmanya-vṛkṣān iti kalpa-vṛkṣān
cintāmaṇīn yatra śilāvad eva
vrajasya kā sampadato hi vācyah

jānanti—they understand; *gāḥ*—cows; *eva*—certainly; *hi*—indeed;

kāmadhenuḥ—kamadhenu cows; *sāmānya*—in general; *ṛkṣān*—trees; *iti*—thus; *kalpa-ṛkṣān*—desire trees; *cintāmaṇīn*—cintāmaṇi gems; *yatra*—where; *śilā*—rocks; *vat*—like; *eva*—certainly; *vrajasya*—of Vraja; *kā*—what?; *sampadataḥ*—of the opulence; *hi*—indeed; *vācyah*—is describeable.

When the vrajavāsīs say the word "cows" they refer to the celestial kāmadhenu cows. When they say "trees" they mean kalpa-ṛkṣa trees that fulfill all desires. When they say "rocks" they mean cintāmaṇi gems. How is it possible to describe the limitless opulences of Vraja?

Text 40

yadīya-yoṣij-jana-saubhagīya-
śobhāti-śobhāt śrutayo 'nvayūs tāḥ
yan-mādhurīm vīkṣya ramā mumoha
vrajasya tasyāstu kim atra varṇyam

yadīya—of which; *yoṣit-jana*—of the women; *saubhagīya*—of the good fortune; *śobha-ati-śobhāt*—because of the superlative of splendor; *śrutayah*—the Personified Vedas; *anvayūḥ*—followed in the footsteps; *tāḥ*—they; *yat*—of whom; *mādhurīm*—the charming sweetness; *vīkṣya*—seeing; *rāmā*—Lakṣmī-devī; *mumoha*—faints with envy; *vrajasya*—of Vraja; *tasya*—of that; *astu*—may be; *kim*—what?; *atra*—here; *varṇyam*—describeable.

When the Personified Vedas saw the splendid good fortune of the vraja-gopīs, they decided to follow in their footsteps and become gopīs also. When Lakṣmī-devī saw the charming sweetness of the vraja-gopīs, she became bewildered and fainted with envy. Who can describe the transcendental opulences of this land of Vraja?

Text 41

yatraiva śuddha-praṇaya-svabhāvā
preṃṇaiva jānanti param sva-bandhum
lokottarā lokavad eva taṁ ca
svaṁ svaṁ ca tatrāsti na kim vicitram

yatra—where; *eva*—certainly; *śuddha*—pure; *praṇaya*—with love; *sva-bhāvāḥ*—by nature; *preṃṇa*—with transcendental love; *eva*—certainly; *jānanti*—understand; *param*—the Supreme Personality of Godhead; *sva-bandhum*—their friend and relative; *loka-uttarāḥ*—liberated, transcendental personalities; *loka-vat*—as ordinary persons; *eva*—certainly; ; *taṁ*—Him; *ca*—also; *svaṁ svaṁ*—as their own; *ca*—also; *tatra*—in this; *asti*—there is; *na*—not; *kim*—what?; *vicitram*—wonderful.

Filled with pure transcendental love, the vrajavāsīs considered the Supreme Personality of Godhead their intimate friend or relative. Although they were all liberated, transcendental personalities, they appeared just like ordinary

conditioned souls. What is not wonderful in this?

Text 42

*guṇās tu te prākṛta-dharma-śūnyā
doṣā api syū rasa eva manyāḥ
nanda-vraje kauṭukam eva sarvaṁ
kharvaṁ vidhatte tri-guṇo 'tha garvam*

guṇāḥ—qualities; *tu*—indeed; *te*—they; *prākṛta*—material; *dharma*—attributes; *śūnyā*—without; *doṣāḥ*—faults; *api*—even; *syūḥ*—may be; *rasa*—in the transcendental mellows; *manyāḥ*—considered; *nanda*—of Nanda Maharaja; *vraje*—in Vrajabhumi; *kauṭukam*—wonder; *eva*—certainly; ; *sarvam*—everything; *kharvam*—crippled; *vidhatte*—places; *tri-guṇaḥ*—the three modes of material nature; *atha*—then; *garvam*—pride.

The vrajavāsīs are filled with auspicious spiritual qualities. They have no material attributes. What may even seem to be faults on their part are actually auspicious and spiritual when seen in connection to their transcendental rasa with Kṛṣṇa. Seeing this wonderful condition of the residents of Nanda Mahārāja's Vrajabhūmi, the three modes of material nature have become embarrassed. They have relinquished all their pride in being able to control others.

Text 43

*smṛtīhāsākhyā-purāṇa-vede
santi pramāṇāni param tv ihāsya
traikālikopāsaka-loka-sākṣāt
karāt sadedṛk sthitir eva nityā*

smṛti—smṛti-sastra; *ihāsa*—itihāsa; *ākhyā*—named; *purāṇa*—Purānas; *vede*—in the Vedas *santi*—are; *pramāṇāni*—evidences; *param*—greatly; *tu*—indeed; *iha*—in is connection; *asya*—of this; *traikālika*—in all three phases of time; *opāsaka-loka*—of the devotees; *sākṣāt karāt*—directly; *sadā*—always; *idṛk*—like this; *sthitih*—situation; *eva*—certainly; *nitya*—eternal.

That the devotees are eternally filled with all spiritual virtues and always free from material defects or the influence of the three modes of nature is confirmed by many statements of the Smṛti, Itihāsa, Purānas, and Vedas.

Text 44

*nityaiva sarvā yadi kṛṣṇa-līlā
tathāpy anityaiva matāpi kaiscit
adeyatāto 'ti-rahasyatātas
tasyecchayeti pravadanti taj-jñāḥ*

nitya—eternal; *eva*—certainly; *sarvā*—all; *yadi*—if; *kṛṣṇa*—of Śrī Kṛṣṇa; *līlā*—the pastimes; *tathāpi*—nevertheless; *anitya*—not eternal; *eva*—certainly; ; *matā*—considered; *api*—even; *kaiścit*—by some; *adeyatataḥ*—because of not being fit to understand; *ati-rahasyatataḥ*—because of being confidential in nature; *tasya*—of Him; *icchaya*—by the desire; *iti*—thus; *pravadanti*—say; *tat-jñāḥ*—those who understand.

Someone many ask: "If Śrī Kṛṣṇa's pastimes are all eternal, then why do some people think that they are temporary?"

The devotees, learned in transcendental science, reply: "These matters are very confidential, and Śrī Kṛṣṇa is unwilling to allow unqualified non-devotees to understand them. For this reason He conceals the truth from them."

Text 45

yatraiva vatsalya-raso 'sti mūrtaḥ
śarīra-dhārīva viśuddha-tattvam
saubhagya-sāro nija-rājadhānyām
śrī-nanda-nāmā vraja-rāja-rājah

yatra—where; *eva*—certainly; *vatsalya*—of parental love; *rasaḥ*—the mellows; *asti*—is; *mūrtaḥ*—personified; *śarīra*—a form; *dhārī*—manifesting; *iva*—like; *viśuddha*—*tattvam*—purely transcendental; *saubhagya*—of good fortune; *sāraḥ*—the best; *nija*—in his own; *rājadhanyam*—capitol; *śrī-nanda*—Śrī Nanda; *nāmā*—named; *vraja-rāja-rājah*—the monarch of Vraja.

Supremely fortunate, the personified deity of parental love, and his form purely spiritual, the king of Vraja, who is named Śrī Nanda, lives there in his capitol city.

Text 46

śrī-kṛṣṇa-pitre pitṛ-bhāva-bhāvaṁ
jānanti sarve sva-pitṛ-śva-bhāvam
śrī-nanda-rājam vraja-madhya-rājam
sad eka-rūpaṁ ca sad-eka-rūpam

śrī-kṛṣṇa—of Śrī Kṛṣṇa; *pitre*—for the father; *pitṛ*—of a father; *bhāva*—of the love; *bhāvam*—the condition; *jānanti*—understand; *sarve*—all; *śva*—as their own; *pitṛ*—father; *śva-bhāvam*—condition; *śrī-nanda-rājam*—Śrī Nanda Mahārāja; *vraja-madhya*—of Vraja; *rājam*—the king; *śat-eka-rūpam*—whose form is transcendental; *ca*—and; *śat-eka-rūpam*—whose form is transcendental.

Śrī Nanda, who is Kṛṣṇa's father and the king of Vraja, is liberated soul in a perfectly spiritual body. All the vrajavāsīs love him as if he were their own father.

Text 47

*yasyāsti gehe saha-dharma-cāriṇī
cit-kalpa-vallīva śarīra-dhāriṇī
vatsalya-sampatti-rasa-svarūpiṇī
yasyāḥ phalam śrī-bhagavān svayam maṇiḥ*

yasya—of whom; *asti*—there is; *gehe*—in the house; *saha-dharma-cāriṇī*—wife; *cit*—transcendental; *kalpa-vallī*—desire-creeper; *iva*—like; *śarīra*—dhārīṇī—personified; *vatsalya*—of parental love; *sampatti*—of the treasure; *rasa*—of the nectar; *svarūpiṇī*—the personification; *yasyāḥ*—of whom; *phalam*—the fruit; *śrī-bhagavān*—the Supreme Personality of Godhead; *svayam*—personally; *maṇiḥ*—the precious gem.

Staying in Nanda's home is his pious wife, Yaśodā-devī, who is the personified nectar of the treasure of parental love, and who is like a spiritual kalpa-vallī vine that has borne as its fruit the precious gem known as the Supreme Personality of Godhead.

Text 48

*yā śrī-yaśodā jagati yaśodā
śrī-kṛṣṇa-vatsalya-rasaika-modā
tām eva pāśena babandha roṣāt
tat-prema citram vivṛdhe 'ti-toṣam*

yā—who; *śrī-yaśodā*—Śrī Yaśodā; *jagati*—in the universe; *yaśaḥ*—fame; *da*—giving; *śrī-kṛṣṇa*—for Śrī Kṛṣṇa; *parental love*; *rasa*—nectar; *eka*—sole; *modā*—happiness; *tām*—Him; *eva*—certainly; *pāśena*—with a rope; *babandha*—bound; *roṣāt*—because of anger; *tat*—for Him; *prema*—pure love; *citram*—wonderful; *vivṛdhe*—increased; *ati*—great; *toṣam*—satisfactions.

Śrī Yaśodā, who brings (dā) fame (yaśaḥ) to the world, and who is filled with the nectar bliss of a mother's love for Śrī Kṛṣṇa, once angrily bound Him with a rope. In this way she made Kṛṣṇa's happiness and her wonderful love increase.

Text 49

*yatrāsate gopa-gaṇā aganyāḥ
kecid vrajeśasya sa pinda-bandhāḥ
sambandha-gandhā api ke 'pi teṣāṃ
snehānubandhā akhilā mukunde*

yatra—where; *asate*—there are; *gopa-gaṇāḥ*—cowherd people; *aganyāḥ*—countless; *kecid*—some; *vraja*—of Vraja; *īśasya*—of the king; *sa-pinda-bandhāḥ*—close relatives; *sambandha*—of relationship; *gandhāḥ*—the scent; *api*—even; *ke*

api—some; *teṣām*—of them; *sneha-anubandhāḥ*—full of love; *skhilāḥ*—all; *mukunde*—for Mukunda.

Countless cowherd people live in Vraja, some intimate relatives of King Nanda, and others who have barely a scent of family tie with him. All of them, however, are full of love for Lord Mukunda.

Text 50

sarve satām dharma-viśeṣa-mūrtayaḥ
patnyo 'pi teṣām iva bhakti-vṛttayaḥ
putrāś ca keśāñcana kṛṣṇa-sakhyakāḥ
kanyāś ca keśāñcana kṛṣṇa-kāmakāḥ

sarve—all; *satām*—of saintly devotees; *dharma*—of devotional service; *viśeṣa*—specific; *mūrtayaḥ*—forms; *patnyah*—wives; *api*—also; *teṣām*—of them; *iva*—as it were; *bhakti*—in devotional service; *vṛttayaḥ*—engaged; *utrāḥ*—sons; *ca*—also; *keśāñcana*—of some; *kṛṣṇa*—of Śrī Kṛṣṇa; *sakhyakāḥ*—friends; *kanyāḥ*—daughters; *ca*—also; *keśāñcana*—of some; *kṛṣṇa*—of Śrī Kṛṣṇa; *kāmakāḥ*—the lovers.

The saintly cowherd men of Vraja are just like personified forms of devotional service, and their wives are also constantly engaged in Kṛṣṇa's service. Some of their sons are Kṛṣṇa's friends, and some of their daughters are Kṛṣṇa's lovers.

Text 51

ye tat-sakhā tat-savayo vapuṣkā
guṇaiś ca sarvair api tat-samānāḥ
nityam kumārāḥ sanakādi-vat te
tac-cittatāyāḥ kim aśakyatāste

ye—who; *tat*—of Him; *sakhāḥ*—friends; *tat-sa-vayaḥ*—of the same age; *vapuṣkāḥ*—whose forms; *guṇaiḥ*—with qualities; *ca*—also; *sarvair*—all; *api*—also; *tat*—with His; *samānāḥ*—equal; *nityam*—eternally; *kumārāḥ*—young boys; *sanakādi*—the gour Kumaras; *vat*—like; *te*—they; *tac-cittatāyāḥ*—because of always thinking of Kṛṣṇa; *kim*—how is it?; *aśakyata*—inability to do anything; *aste*—may be.

Kṛṣṇa's contemporary friends are His equals in all respects, and they are all eternally young boys, just like the four Kumāras. What is impossible for they who have dedicated their hearts to Kṛṣṇa?

Text 52

kecit sakhāyo 'ti-rahasya-manyā
rahasya-sevāṣv api ke 'pi dhanyāḥ

sakhī-samānāḥ subalajjvalādyāḥ
sadojjvalā ujjvala-dṛṣṭim ādhyāḥ

kecit—some; *sakhāyaḥ*—friends; *ati*—very; *rahasya*—confidential; *manyāḥ*—considered; *rahasya-in confidential*; *sevāśu*—services; *api*—even; *ke api*—some; *dhanyāḥ*—fortunate ones; *sakhī*—with the gopis; *samānāḥ*—equal; *subala*—Subala; *ujjvala*—Ujjvala; *ādyaḥ*—beginning with; *sadā*—eternally; *ujjvalah*—splendid; *ujjvala*—of Lord Kṛṣṇa's conjugal pastimes; *dṛṣṭim*—the sight; *ādhyāḥ*—enriched.

Some friends are considered very confidential and some fortune friends perform confidential services. Subala, Ujjvala, and some splendid others, who are as good as the gopīs, are rich with the sight of Kṛṣṇa's splendid conjugal pastimes.

Text 53

yāḥ kṛṣṇa-kāntāḥ sakalāḥ padābja-
nakhāmsu-koṭi-jita-koṭi-candrāḥ
saubhāgya-sārātula-kīrti-pāra-
vārormi-vārāpluta-veda-vārāḥ

yāḥ—who; *kṛṣṇa*—of Śrī Kṛṣṇa; *kāntāḥ*—the lovers; *sakalāḥ*—all; *pada*—of the feet; *abja*—of the lotus; *nakha*—of the nails; *amśu*—of a ray of light; *koṭi*—of the tip; *jita*—defeated; *koṭi*—millions; *candrāḥ*—of moons; *saubhāgya*—of good fortune; *sāra*—of the best; *atula*—unparalleled; *kīrti*—of glory; *pāravara*—of the ocean; *ūrmi*—by the waves; *vāra*—all; *āpluta*—inundated; *veda-vārāḥ*—of the Vedas.

All of Śrī Kṛṣṇa's gopī beloveds are splendidly beautiful. A millionth part of a single ray of light from their lotus toenails defeats the shining of millions of moons. The waves of the ocean of their incomparable glory and supreme good fortune have drowned the Vedas.

Text 54

yābhiḥ svayaṁ prāpta-vara-prasāda-
leśasya yogyā na babhūva lakṣmīḥ
nāyaṁ śriyo 'nga iti yan niruktam
śrīmat-śukenāpi mahā-purāṇe

yābhiḥ—by whom; *svayaṁ* personally; *prāpta*—attained; *vara*—benediction; *prasāda*—of the mercy; *leśasya*—of a fragment; *yogyā*—suitable; *na*—not; *babhūva*—was; *lakṣmīḥ*—Lakṣmī-devi; *na*—not; *ayam*—this; *śriyaḥ*—of Lakṣmī; *aṅgaḥ*—the form; *iti*—thus; *yat*—which; *niruktam*—said; *śrīmat-śukena*—by Śrīla Śuka deva Gosvāmī; *mahā-purāṇe*—in the Śrīmad-Bhāgavatam Mahā-Purāṇa.

Even Lakṣmī-devī was unable to attain even a small fragment of the mercy the gopīs attained. Śrīla Śukadeva Gosvāmī confirmed this is in the Śrīmad

Bhāgavatam (10.47.60):

"When Lord Śrī Kṛṣṇa was dancing with the the gopīs in the rāsa-līlā, the gopīs were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Indeed, never was such a favor even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble those of lotus flowers. And what to speak of worldly women who are very beautiful according to the material estimation."*

Text 55

*yāsām na kāpi prabhunāpi śeke
tyaktum vilāsāya kanīyasī yā
yāvantiya eva vraja yoṣitaḥ tās
tāvantiya ātmānam ataḥ sa cakre*

yāsām—of whom; *na*—not; *ka api*—anyone; *prabhuna*—with the all-powerful Lord; *api*—even; *śeke*—was able; *tyaktum*—to abandon; *vilāsāya*—for pastimes; *kanīyasī*—the least; *yā*—who; *yāvantiyaḥ*—like this; *eva*—certainly; *vraja*—of Vraja; *yoṣitaḥ*—the women; *tāḥ*—they; *tāvantiya*—like this; *ātmānam*—Himself; *ataḥ*—therefore; *saḥ*—He; *cakre*—did.

Even the youngest gopī could not renounce pastimes with the Lord. Śrīmad-Bhāgavatam (10.33.19) says: "Kṛṣṇa, the supreme mystic, expanded Himself in many forms and stood beside each gopī. He began to dance in their midst."*

Text 56

*yāsām guṇair eva grhīta-cetā
yābhiḥ sa reme bhagavān svayam yāḥ
tathaiva tasyaiva guṇais tam ātmā-
rāmā bhajante pramadātu-cittāḥ*

yāsām—of whom; *guṇaiḥ*—by the virtues; *grhīta*—captured; *cetāḥ*—the mind; *yābhiḥ*—with whom; *saḥ*—He; *reme*—enjoyed pastimes; *bhagavān*—the Supreme Personality of Godhead; *svayam*—personally; *yāḥ*—who; *tatha*—in that way; *eva*—certainly; *tasya*—of Him; *eva*—certainly; *guṇaiḥ*—by the virtues; *tam*—Him; *ātmā-āramāḥ*—full of transcendental bliss; *bhajante*—worship; *pramadā*—of the the gopīs; *atu-cittāḥ*—with concentration.

Enchanted by their transcendental virtues, the Supreme Personality of Godhead enjoyed pastimes with the gopīs. The the gopīs were also enchanted by the Lord's transcendental virtues, and they worshiped Him with full concentration.

Text 57

*tāsām śiraḥ sad-guṇa-ratna-mālikā
premāndhayārāma-suvarṇa-ketakī
mādhurya-dhārādhara-vidyud-udyatā
vidyotate śrī-vṛṣabhānu-nandinī*

tāsām—of them; *śiraḥ*—the head; *sat*—transcendental; *guṇa*—of virtues; *ratna*—with jewels; *mālikā*—necklace; *prema*—by love; *andhayā*—blinded; *ārāma*—in the garden; *suvarṇa*—golden; *ketakī*—ketakī flower; *mādhuray*—of charm; *dhārādhara*—by the cloud; *vidyut*—lightning; *udyatā*—manifested; *vidyotate*—shines; *śrī*—vṛṣabhānu—nandinī—Śrīmatī Rādhārāṇi, the daughter of Maharaja Vṛṣabhānu.

A jewel necklace of virtues crowning the head of the the gopīs, a golden ketakī flower in the garden of gopīs blinded with love for Kṛṣṇa, and a glittering lightning flash beside the dark cloud of Śrī Kṛṣṇa's sweetness, Śrī Vṛṣabhānu's daughter is splendidly manifest.

Text 58

*ānanda-candrodita-kaumudī yā
śrī-mohanasyāpi sumohana-śrīḥ
saundarya-nāmno nikaṣopalasya
suvarṇa-rekhā vṛṣabhānu-kanyā*

ānanda—of bliss; *candra*—of the moon; *udita*—risen; *kaumudī*—moonlight; *yā*—who; *śrī-mohanasya*—of Śrī Kṛṣṇa, who enchants Lakṣmī-devī; *sumohana*—enchanted; *śrīḥ*—beauty; *saundarya*—beauty; *nāmnaḥ*—named; *nikaṣa*—upalasya—of the testing-stone; *suvarṇa*—gold; *rekhā*—line; *vṛṣabhānu*—of Mahārāja Vṛṣabhānu; *kanyā*—the daughter.

Mahārāja Vṛṣabhānu's daughter is the moonlight of transcendental bliss. Her beauty enchants Śrī Kṛṣṇa, the enchanter of Lakṣmī. She is a golden streak on the black testing-stone named Śrī Kṛṣṇa's handsomeness.

Text 59

*lāvanya-pāthonidhi-sāra-sampat
kalā-kalāpākara-bhūmir eka
guṇākhyā-ratnaugha-khaṇiḥ prasiddhā
śrī-rādhikā śrī-vraja-candra-kāntā*

lāvanya—of beauty; *pāthonidhi*—of the ocean; *sāra*—the nectar; *sampat*—the opulence; *kalā*—of artistic talent; *kalāpa*—of the abundance; *ākara*—the form; *bhūmiḥ*—the palace; *eka*—sole; *guṇa*—transcendental virtues; *akhyā*—named; *ratna*—jewels; *augha*—multitude; *khaṇiḥ*—mine; *prasiddhā*—celebrated; *śrī-rādhikā*—Śrīmatī Rādhārāṇi; *śrī-vraja-candra*—of Śrī Kṛṣṇa, the moon of

Vrajabhumi; *kāntā*—the lovers.

Śrī Rādhikā is the sweetest nectar churned from the ocean of transcendental beauty. She is the realm of transcendental artistic talent. She is a mine filled with the jewels of all transcendental auspicious virtues. She is the celebrated lover of Śrī Kṛṣṇa, the moon of Vraja.

Text 60

*gaurī-sahasrād adhikāpi gaurī
śyāmā tathāpi śrutiṣu prasiddhā
su-rūpiṇī yāpy asu-rūpiṇī ca
sakhī-kadambasya vibhāti rādhā*

gaurī—fair-complexioned beautiful girls; *sahasrāt*—than thousands; *adhikā*—more; *gaurī*—fair; *śyāmā*—a beautiful young girl; *tathāpi*—nevertheless; *śrutiṣu*—in hearing; *prasiddhā*—celebrated; *su-rūpiṇī*—beautiful; *yā*—who; *api*—although; *asu*—of life-breath; *rūpiṇī*—the form; *ca*—also; *sakhī*—of her friends; *kadambasya*—of multitude; *vibhāti*—is manifested; *rādhā*—Śrīmatī Rādhārāṇī.

More fair than thousands of fair-complexioned girls, in the Vedas celebrated as "dark" with the intensity of her beauty, Her form exquisitely beautiful, and Her self life-breath of the the gopīs, Śrī Rādhā is splendidly manifest.

Text 61

*kecit parām eva vadanti lakṣmīm
līleti kecit kila tantrikāyām
ānandinī śaktir iti śrutīśaḥ
śrī-rādhikābhā vraja-candra-kāntā*

kecit—some; *param*—the supreme; *eva*—certainly; *vadanti*—say; *lakṣmīm*—goddess of fortune; *līla*—līlā-śakti; *iti*—thus; *kecit*—some; *kila*—indeed; *tantrikāyām*—in the tantras; *ānandinī*—of bliss; *śaktiḥ*—potency; *iti*—thus; *śruti*—of the śruti—śāstra; *īśaḥ*—the masters; *śrī-rādhikā-ābhā*—Śrīmatī Rādhārāṇī; *vraja*—of vraja; *candra*—of the moon; *kāntā*—the lover.

Śrī Rādhikā is the lover of Śrī Kṛṣṇa, the moon of Vraja. Some say She is the Supreme Goddess of Fortune, and others say the Tantras describe Her as the pastime-potency (līlā-śakti) of the Lord. The masters of the Śruti-śāstra say She is the pleasure-potency (ānandinī śakti) of the Lord.

Text 62

*yasyā vaṣe tasya tu sarva-śaktiḥ
sarvaiva līlā sakala-guṇāś ca*

*saundarya-mādhurya-vidagdhatādyāḥ
sā rādhikā rājati kṛṣṇa-kāntā*

kyasyāḥ—of whom; *vaśe*—in subjugation; *tasya*—of Him; *tu*—indeed; *sarva*—all; *śaktiḥ*—potency; *sarva*—all; *eva*—certainly; *līlā*—pastimes; *sakala*—all; *guṇāḥ*—transcendental qualities; *ca*—also; *saundarya*—beauty; *mādhurya*—sweetness; *vidagdhatā*—expertise; *ādyāḥ*—beginning; *sā*—she; *rādhikā*—Śrīmatī Rādhārāṇi; *rājati*—is splendidly manifest; *kṛṣṇa*—of Śrī Kṛṣṇa; *kāntā*—the lover.

All His potencies, all His pastimes, all His qualities, and all His handsomeness, sweetness, expertise, and other virtues under Her dominion, Kṛṣṇa's lover, Śrī Rādhikā, shines with great splendor.

Text 63

*yasyā lasan-mādana-bhāva-vaśyā
līlā rasāsvāda-viśeṣa-rasyāḥ
kṛṣṇasya nityā vilasanty anantāḥ
sā rādhikā rājati kṛṣṇa-kāntā*

yasyāḥ—of whom; *lasat*—shining; *mādana-bhāva*—of love; *vaśyāḥ*—under the control; *līlā*—of pastimes; *rasa*—mellows; *āsvāda*—relish; *viśeṣa*—specific; *rasyāḥ*—sweetness; *kṛṣṇasya*—of Śrī Kṛṣṇa; *nityāḥ*—eternal; *vilasanti*—shine; *anantāḥ*—limitless; *sā*—she; *rādhikā*—Śrīmatī Rādhārāṇi; *rājati*—is splendidly manifest; *kṛṣṇa*—of Śrī Kṛṣṇa; *kāntā*—the lover.

Kṛṣṇa's lover, Śrī Rādhikā, who enjoys endless, eternal, sweet, splendidly amorous pastimes with Him, shines with great splendor.

Text 64

*tathaiva sarvair guṇa-rūpa-keli-
mādhurya-pūrain ati-pūrṇa eva
śrī-kṛṣṇacandraḥ sa tathaiva rasyā
sā rādhikā rājati rādhikā sā*

tatha—in that way; *eva*—certainly; *sarvair*—with all; *guṇa*—of transcendental qualities; *rūpa*—beauty; *keli*—pastimes; *mādhurya*—sweetness; *pūrain*—with floods; *ati*—very; *pūrṇāḥ*—full; *eva*—certainly; *śrī-kṛṣṇacandraḥ*—Śrī Kṛṣṇacandra; *saḥ*—He; *tatha*—in that way; *eva*—certainly; *rasyā*—sweet; *sāra-ādhikā*—better; *rājati*—is splendidly manifest; *rādhikā*—Śrīmatī Rādhārāṇi; *sa*—she.

Śrī Rādhikā, who is sweeter even than Śrī Kṛṣṇa, who is Himself flooded with handsomeness, virtues, pastimes, and sweetness, shines with great splendor.

Text 65

*yasyā viśākhā-lalitādayas tāḥ
sakhyāḥ priya-rūpa-guṇaiḥ samānāḥ
mānena yasyā api yāḥ samānā
yā vikṣya rādhā nija-śarma veda*

yasyāḥ—of whom; *viśākhā*—viśākhā; *lalitā*—Lalitā;
ādayaḥ—beginning; *tāḥ*—they; *sakhyāḥ*—gope friends; *priya*—dear; *rūpa*—beauty;
guṇaiḥ—with qualities; *samānāḥ*—equal; *mānena by consideration*; *yasyāḥ*—of
whom; *api*—even; *yāḥ*—who; *samānāḥ*—equal; *yā*—who; *vikṣya*—seeing; *rādhā*—
Śrīmatī Rādhārāṇī; *nija*—her own; *śarma*—happiness; *veda*—perceives.

When She sees Lalitā, Viśākhā, and Her other friends, Śrī Rādhā proudly thinks they are every bit as beautiful, virtuous, and dear to Kṛṣṇa as She is, and She becomes filled with happiness.

Text 66

*yasyāḥ suhṛt-pakṣatayā prasiddhā
śyāmeti nāmā guṇato 'pi yā sā
yadīya-sauharda-kṛte vidhatte
nityam prayatnam ati-mādhurībhiḥ*

yasyāḥ—of whom; *suhṛt-pakṣatayā*—as friend; *prasiddhā*—famous; *śyāmā*—
Śyāmā-devī; *iti*—thus; *nāmā*—name; *guṇataḥ*—because of transcendental qualities;
api—also; *yā*—who; *sā*—she; *yadīya*—of whom; *sauharda-kṛte*—for friendship;
vidhatte—does; *nityam*—constantly; *prayatnam*—endeavor; *ati-mādhurībhiḥ*—with
great sweetness.

Śyāmā-gopī is famous for both her virtues and Her friendship with Śrī Rādhā. With sweet affection She constantly strives to keep Rādhā's friendship.

Text 67

*yābhyām yayor nāma vidhāya nānā
śilpena kalpyāmbara-bhūṣaṇādi
sampsreṣitam yat sahasā na veda
śrī-kṛṣṇacandro 'pi kim anya-vārtā*

yābhyām—by whom; *yayoḥ*—of whom; *nāma*—name; *vidhāya*—calling; *nānā*—
various; *śilpena*—with art; *kalpya*—fashioning; *ambara*—garments; *bhūṣaṇa*—and
ornaments; *ādi*—beginning; *sampsreṣitam*—called; *yat*—which; *sahasā*—at once;
na—did not; *veda*—understand; *śrī-kṛṣṇacandraḥ-api*—even; *kim*—what?; *anya*—
another; *vārtā*—account.

One day Rādhā and Śyāmā met and together skillfully fashioned various garments and ornaments. When these articles were given to Śrī Kṛṣṇacandra, He asked who had made them. Śyāmā replied that Rādhā made them all Herself, and Rādhā insisted that Śyāmā made them unassisted.

Text 68

*premṇe priyasyāram upekṣitam yat
lokeṣu lajjādi tadaiva bhūyaḥ
premṇi pragādhe tad-apekṣanam tāḥ
kurvanti citram kila kṛṣṇa-kāntāḥ*

premṇe—for love; *priyasya*—of their beloved; *arma*—for along time; *upekṣitam*—ignored; *yat*—which; *lokeṣu*—among the people in general; *lajja-ādi*—shame and other considerations; *tada*—then; *eva*—certainly; *bhūyaḥ*—greatly; *premṇi*—in love; *pragādhe*—deep; *tad-of Him*; *apekṣanam*—in relation; *tāḥ*—they; *kurvanti*—do; *citram*—wonderful; *kila*—indeed; *kṛṣṇa*—of Śrī Kṛṣṇa; *kāntāḥ*—the lovers.

So deeply in love were they, Kṛṣṇa's lovers completely ignored society's continued contempt. This is certainly very wonderful.

Text 69

*yatrāsate sattvata-śuddha-dharmā
mūrtā ivorvī diviṣaḍ-vareṇyāḥ
tad-dharma-mātra-pratipādi-veda-
vaktāra eke rata-pañcarātrāḥ*

yatra—where; *asate*—are; *sattvata-śuddha-dharmaḥ*—in pure goodness; *mūrtāḥ*—forms; *iva*—like; *urvi*—on the earth; *diviṣaḍ*—of learned brahmanas; *vareṇyāḥ*—the best; *tad*—dharma—*mātra*—the principles of religion; *pratipādei*—teaching; *veda*—the Vedas; *vaktāraḥ*—speaking; *eke*—some; *rata-pañcarātrāḥ*—learned in the Pañcarātras.

The exalted brāhmaṇas in Vraja are the personifications of pure religion. Some preach the religion of the Vedas and some follow the Pañcarātras.

Text 70

*pratigrāham ye vraja-rāja-dāna-
mātrasya kurvanti tad-eka-yajyāḥ
kecit paraiśvarya-parāḥ pare ca
mādhurya-dhuryā vraja-rāja-sūnoḥ*

pratigrāham—the object of charity; *ye*—who; *vraja*—of Vraja; *rāja*—of the king;

dāna—of the charity; *mātrasya*—only; *kurvanti*—do; *tat-eka-yajyāḥ*—engaged by him in performing sacrifices; *kecit*—some; *para*—transcendental; *aiśvarya*—to the opulence; *parāḥ*—devoted; *pare*—others; *ca*—and; *mādhurya-dhuryāḥ*—to the great sweetness; *vraja*—of vraja; *rāja*—of the king; *sūnoḥ*—of the son.

These brāhmaṇas all receive generous charity from the king of Vraja, and perform Vedic sacrifices on his behalf. Some of them are enchanted by the transcendental opulence, and some by the intense sweetness of the young prince of Vraja.

Text 71

tāmbūlikās tailika-mālikādyās
caitanya-rūpā api nāra-dharmāḥ
na nāra-dharmā api devatānām
durlabhya-lābhā vraja-candra-bhāvāḥ

tambulikaḥ—betel-nuts; *tailika*—oil; *malika*—flower garlands; *ādyah*—beginning with; *caitanya-rūpaḥ*—spiritual; *api*—also; *nara-dharmaḥ*—material; *na*—not; *nara*—dharmāḥ—material; *api*—even; *devatānām*—of the demigods; *durlabhya*—difficult to attain; *lābhāḥ*—attainment; *vraja*—of Vraja; *candra*—of the moon; *bhāvāḥ*—love.

The betelnuts, scented oils, flower garlands, and other paraphernalia the vrajavāsīs offer to Śrī Kṛṣṇa are perfectly spiritual, even though offered by "human beings". Even the demigods in heaven cannot attain love like that these "human beings" bear for Śrī Kṛṣṇa, the moon of Vraja.

Text 72

gavām grhānām api yatra bhittis
catuḥ-catuṣkaṁ sphaṭikākhyā-ratnaiḥ
gopānasī mārakātī ca vaṁśyāḥ
svarṇasya koneṣu tathā mahantaḥ

gavām—of the surabhi cows; *grhānām*—of the residences; *api*—even; *yatra*—where; *bhittis*—a fence; *catuḥ-catuṣkaṁ*—on all four sides; *sphaṭikā*—ākhyā-ratnaiḥ—with crystal; *gopānasī*—roof-beams; *mārakātī*—of emeralds; *ca*—also; *vaṁśyāḥ*—pillars; *svarṇasya*—of gold; *koneṣu*—in the corners; *tathā*—in that way; *mahantaḥ*—great.

In Vraja the surabhi cow barns have crystal walls, enormous gold pillars, and emerald roof-beams.

Text 73

*gopānasīnām pṛthu yac-catuṣkam
tat-kaṇṇikam yatra tu kauravindam
mahā-vadābhyo yata eva lagnā
nānā-manīnām paṭalāni yatra*

gopānasīnām—of the roof-beams; *pṛthu*—large; *yac*—of which; *catuṣkam*—four sides; *tat*—of that; *kaṇṇikam*—of the sides; *yatra*—where; *tu*—indeed; *kauravindam*—of rubies; *mahā-vadābhyah*—great roof-beams; *yataḥ*—from which; *eva*—certainly; *lagnāḥ*—touching; *nānā*—various; *manīnām*—of jewels; *paṭalāni*—roofs; *yatra*—where.

The roofs are made of various jewels, and rubies mark the places where the roof-beams meet the pillars of the walls.

Text 74

*yeṣām lasanty aṅgana eva gāvāḥ
sarasvatī-mūrtivad eva śuklāḥ
manaḥ-samānā avaśā vicitram
tapasvī-saṅghā iva suvratās ca*

yeṣām—of which; *lasanti*—splendidly manifest; *aṅgane*—in the courtyard; *eva*—certainly; *gāvāḥ*—the cows; *sarasvatī*—of the demigoddess sarasvatī; *mūrti*—the diety; *vat*—like; *eva*—certainly; *śuklāḥ*—white; *manaḥ*—the mind; *samānaḥ*—like; *avaśāḥ*—uncontrolled; *vicitram*—wonderful; *tapasvī*—of ascetics; *saṅghaḥ*—a multitude; *iva*—like; *su-vratāḥ*—grave and serious.

White as the deity of goddess Sarasvatī, and sober and grave as great ascetics, splendid surabhi cows wander in the courtyards of these barns.

Text 75

*cintāmaṇi-vyūha-samāś ca kāmā-
dughā nidāghā iva phulla-vatsāḥ
sat-kāvyaavat sundara-bhūri-varṇāḥ
veṇu-svanāyaiva sadordhva-karṇāḥ*

cintāmaṇi-vyūha-cintāmaṇi gems; *samāḥ*—like; *ca*—and; *kāmadughāḥ*—surabhi cows; *nidāghāḥ*—summer; *iva*—like; *phulla*—happy; *vatsāḥ*—calves; *sat*—transcendental; *kāvya*—poetry; *vat*—like; *sundara*—beautiful; *bhūri*—many; *varṇāḥ*—letters; *veṇu*—of the flute; *svanāya*—for the sound; *eva*—certainly; *sada*—always; *urdhva*—raised; *karṇāḥ*—with ears.

These surabhi cows are just like cintāmaṇi jewels that fulfill all desires. Their happy calves are like pleasant summers. Their mooing is the most beautiful poetry. They lift their ears to hear the sound of Kṛṣṇa's flute.

Text 76

*yatraiva bhūmau patitāḥ pratītaḥ
sa-jīva-garbhā iva kaumudīnām
kailāsa-sailasya śilā-śikhaṇḍāḥ
sañcāri-śilā iva samlasanti*

yatra—where; *eva*—certainly; *bhūmau*—on the ground; *patitāḥ*—fallen; *pratītaḥ*—believed; *sa-jīva-garbhāḥ*—the children; *iva*—as; *kaumudīnām*—of the moonlight; *kailāsa-sailasya*—of Mount Kailasa; *śilā-śikhaṇḍāḥ*—the rocks on the summit; *sañcāri*—moving; *śilāḥ*—rocks; *iva*—like; *samlasanti*—are manifested.

The calves look as if they might be the moving rocks on the peak of Mount Kailāsa, or the infant children of the moonlight.

Text 77

*hindīra-khaṇḍā iva dugdha-sindhora
ye granthivac chrī-hara-hāsa-jātāḥ
viśuddha-sattvasya ca māmsa-piṇḍā-
tulyā bhramanto bhūvi bhūri-vatsāḥ*

hindīra-khaṇḍāḥ—foam; *iva*—like; *dugdha*—of milk; *sindhora*—of the ocean; *ye*—who; *granthivat*—like knots; *śrī-hara*—of Lord Śiva; *hāsa*—from the smile; *jātāḥ*—born; *viśuddha-sattvasya*—of pure goodness; *ca*—also; *māmsa-piṇḍā*—māmsa-piṇḍā offerings; *tulyāḥ*—equal; *bhramantaḥ*—wandering; *bhūvi*—on the earth; *bhūri*—many; *vatsāḥ*—calves.

As they wander over the earth, the calves are like the milk ocean's bubbles, Lord Śiva's chuckles, or māmsa-piṇḍā offerings in pure goodness.

Text 78

*kim gaṇḍa-śailāḥ sphaṭikācalasya
mahormayaḥ kim nu mahā-payodheḥ
sāyam grhā ye munivac ca jīvan-
muktā iva svaira-carā hi śaṇḍāḥ*

kim—is it?; *gaṇḍa*—large; *śailāḥ*—rocks; *sphaṭikā*—of crystal; *acalasya*—of the mountain; *mahā*—great; *urmayāḥ*—waves; *kim*—is it?; *nu*—indeed; *mahā*—great; *payāḥ*—of milk; *dheḥ*—from the ocean; *sāyam*—at evening; *grhāḥ*—at their asramas; *ye*—who; *muni-sages*; *vat*—like; *ca*—also; *jīvat*—although living within the material world; *muktāḥ*—already liberated; *iva*—like; *svaira*—according to their own desire; *carāḥ*—moving; *hi*—indeed; *śaṇḍāḥ*—bulls.

Are these great boulders from the crystal mountain? Are they tidal waves from

the milk-ocean? These are the bulls of Vraja. During the day they freely wander, just as liberated souls, and during the evening they sit peacefully at home, just as great sages rapt in contemplation.

Text 79

*yatrāsate garva-dharā ivaite
ham-vāda-kārā galakamvalās ca
virakta-lokā iva puṅgavās te
mattā iva stabdha-suṣoṇa-netrāḥ*

yatra—where; *asate*—are; *garva-dhārāḥ*—proud; *iva*—as if; *ete*—they; *hamvadakārāḥ*—mooing galakamvalāḥ—galakamvala; *ca*—and; *virakta-lokāḥ*—renunciants; *iva*—like puṅgavāḥ—the best; *te*—they; *mattāḥ*—madmen; *iva*—like; *stabdha*—stunned; *su-ṣoṇa*—with reddish corners; *netrāḥ*—eyes.

Proudly mooing from the loose folds of skin about their necks, Vraja's bulls look like old sannyāsīs. Then again, their reddish stares make them look like intoxicated persons.

Text 80

*nandīśvarasya priya-dakṣiṇa-sthās
tat-saudarāḥ sodaravac cakāsti
yatrālayaḥ śrī-vṛṣabhānu-nāmno
nāmnoditas tasya dharādhirājaḥ*

nandīśvarasya—of Nandīśvara Hill; *priya*—dear; *dakṣiṇa*—in the south; *sthāḥ*—situated; *tat*—of that; *saudarāḥ*—with brotherly affection; *sodaravat*—like a brother; *cakāsti*—is manifested; *yatra*—where; *alayaḥ*—the abode; *śrī-vṛṣabhānu*—of Śrī Vṛṣabhānu; *nāmnāḥ*—by name; *nāmana*—by name; *uditaḥ*—said; *tasya*—of that; *dharādhi-rājaḥ*—the mountain.

South of Nandīśvara, on a regal hilltop is Mahārāja Vṛṣabhānu's home, which is like a brother to Mahārāja Nanda's home.

Text 81

*śrī-nanda-rājaḥ sa yathā tathā sa
vrajasya rājā vṛṣabhānu-tejaḥ
purīva tasyaiva purī ca tasya
putrī ca putraś ca tayor yaśo 'lam*

śrī-nanda-rājaḥ—Maharaja Nanda; *saḥ*—he; *yathā*—just as; *tathā*—in the same way; *saḥ*—he; *vrajasya*—of Vraja; *rājā*—king; *vṛṣabhānu*—of Mahārāja Vṛṣabhānu; *tejaḥ*—powerful; *purī*—the city; *iva*—like; *tasya*—of him; *eva*—certainly; *certainly*;

purī—city *ca*—and; *tasya*—of him; *putrī*—the daughter; *ca*—and; *putrah*—son; *ca*—also; *tayoḥ*—of them; *yaśaḥ*—fame; *alam*—great.

Mahārāja Nanda and Mahārāja Vṛṣabhānu are both equal in regal splendor and power. Their capitols are similar, and their son and daughter are equally famous.

Text 82

nandīśvara-śrī-vṛṣabhānu-śaila-
madhye tu mad-dhyeyatama-svarūpam
saṅketa-nāmāspadam eva śaṅke
premaiva tad-dvandva-varasya mūrtam

nandīśvara—Nandīśvara; *śrī-vṛṣabhānu*—of Mahārāja Vṛṣabhānu; *śaila*—of the hill; *madhye*—between; *tu*—indeed; *mat*—by me; *dhyeyatama*—best object of meditation; *svarūpam*—in the form; *saṅketa-nāmāspadam*—rendezvous; *eva*—certainly; *śaṅke*—I consider; *prema*—pure love; *tad*—that; *dvandva-varasya*—of the Divine Couple *mūrtam*—the form.

Midway between Nandīśvara Hill and Vṛṣabhānu Hill is Saṅketa, the place of Rādhā-Kṛṣṇa's rendezvous. I meditate on this place. I think it is the personification of the divine couple's love.

Text 83

nandīśvarasyeśvara-koṇa-kaṇḍe
paryanta-bhūmau vidhuhṛdya-nāma
tasyaiva cūḍā-svasu-yāvataḥkhyā
palli-manīnām ghaṭitā ghaṭābhiḥ

nandīśvarasya—Nandīśvara; *īśvara-koṇa-kaṇḍe*—in the north; *paryanta*—bhūmau—on the outskirts; *vidhuhṛdya*—Vidhuhṛdya; *nāma*—named; *tasya*—of that; *eva*—certainly; *cūḍā*—crest jewel; *svasu*—of Śrīmatī Rādhārāṇī's parents-in-law; *yāvata-Yāvata*; *akhya*—named; *palli-manīnām*—of the jewels among towns; *ghaṭitā*—filled; *ghaṭābhiḥ* with many.

To the north of Nandīśvara Hill is the district of Vidhuhṛdya, where the town of Yāvata is located. That populous town is like the crown-jewel of all jewel-like towns, and it is the home of Śrīmatī Rādhārāṇī's parents-in-law.

Text 84

purī praṇītā vṛṣabhānu-nāmnā
nirmāya yatrollasitā sutāyai
yan mandirasyopari-gā sva kāntam
sā lokate tam sa nijālayordhvāt

purī—town; *pranītā*—constructed; *vṛṣabhānu-nāmnā*—by Mahārāja Vṛṣabhānu; *nirmāya*—having built; *yatra*—where; *ullasītā*—splendid; *sutāyai*—for his daughter; *yat*—of which; *mandirasya*—of the palace; *upari-gā*—on the roof; *sva*—her; *kāntam*—lover; *sā*—she; *lokate*—gazes; *tam*—at Him; *sah*—He; *nija*—own; *alaya*—from the home; *urdhvāt*—from the roof.

This town of Yāvata was built by Mahārāja Vṛṣabhānu for the pleasure of His daughter. She would often sit on the roof of Her palace and gaze at the direction of her lover's home, and in the same way He would also gaze at the direction of Yāvata-pura.

Text 85

yadā gurūṇām guruṇādareṇa
dareṇa ca vyagratamau purāntaḥ
parasparam tarhi vilokamānau
mānaucitat svasya puropariṣṭhau

yadā—when; *gurūṇām*—of superiors; *guruṇa*—with great; *adareṇa*—respect; *dareṇa*—fear; *ca*—and; *vyagratamau*—most intent; *ura*—the cities; *antaḥ*—within; *parasparam*—mutually; *tarhi*—then; *vilokamānau*—seeing; *mana*—consideration; *aucitat*—according to; *svasya*—own; *pura*—town; *upari-ṣṭhau*—on the top.

Anxious and deferential in the presence of Their elderly relatives, the divine couple would slip away, and on their palace roofs gaze in each other's direction.

Text 86

śaṅketya yatra priyayā vilasya
prollasya rasyasya vatasya mūle
yavais tad-aṅghri racayām cakāra
nāmnāpi tam yāvaṭam cakāra

śaṅketya—having met; *yatra*—where; *priyayā*—with His beloved; *vilasya*—having performed pastimes; *prollasya*—having become jubilant; *rasyasya*—pleasant; *vatasya*—of a fig tree; *mūle*—at the root; *yavaiḥ*—with red lac; *tat*—Her; *aṅghri*—lotus feet; *racayām cakāra*—anointed; *nāmnā*—by name; *api*—even; *tam*—that; *yāvatam*—Yāvata; *cakāra*—did.

The place where Kṛṣṇa would secretly meet His beloved under a charming fig tree (vaṭa), happily enjoy pastimes with Her, and anoint Her feet with red lac (yava), is named Yāvaṭa.

Text 87

*śrī-kṛṣṇena kṛpā-bhareṇa gurunā caitanya-rūpeṇa yā
tal-līlā-rasa-dhāma-dhāma-janatā-rītiḥ prakāśam gatā
tasyā leśa-viśeṣa-veśa-manane śrī-rīti-cintāmaṇau
sargo 'yaṁ prathamam bhavad bhuvam mude nandīśvaroddeśataḥ*

śrī-kṛṣṇena—by Śrī Kṛṣṇa;; *kṛpā-bhareṇa*—merciful; *gurunā*—by the spiritual master; *caitanya*—of Śrī Caitanya; *rūpeṇa*—in the form; *yā*—which; *tat*—of Him; *līlā*—of pastimes; *rasa*—nectarean mellows; *dhāma*—abode; *dhāma*—of the abode; *janatā*—of the people; *rītiḥ*—writing; *prakāśam gatā*—is manifested; *tasyāḥ*—of this; *leśa*—a little *viśeṣa*—specific; *veśa*—appearance; *manane*—in the consideration; *śrī-rīti-cintāmaṇi*; *sargaḥ*—chapter; *ayam*—this; *prathamam*—first; *abhavat*—was; *bhuvam*—of the world; *mude*—for the delight; *nandīśvara*—to Nandīśvara; *uddeśataḥ*—in relation.

By the mercy of Śrī Kṛṣṇa, Śrī Caitanya Mahāprabhu, Śrī Rūpa Gosvāmī, and my spiritual master, this book, a brief description of the Lord's splendid abode and nectar pastimes, has been written. The Śrī Vraja-rīti-cintāmaṇi's first chapter, which describes Nandīśvara Hill for the transcendental delight of the entire world, is now concluded.

Note: This verse is a little like a kaleidoscope. Each word in the first line may be interpreted as either a noun or adjective, and according to the interpretation the opening phrase assumes a different meaning. For example if "śrī-kṛṣṇena" is taken as the noun, and the other words as adjectives, the opening phrase means: "by the mercy of Śrī Kṛṣṇa, who is the master of the entire world, and who has appeared here as Śrī Caitanya Mahāprabhu." If "gurunā" is taken as the noun, the phrase means: "By the mercy of my spiritual master, who is the bona-fide representative of Śrī Kṛṣṇa, Śrī Caitanya Mahāprabhu, and Śrī Rūpa Gosvāmī." If "caitanya-rūpeṇa" is taken as the noun, the phrase means: "By the mercy of Śrī Caitanya Mahāprabhu, who is Śrī Kṛṣṇa Himself, the master of all the worlds." If "caitanya-rūpeṇa" is taken as the noun, the phrase may also be understood to mean: "By the mercy of Śrī Caitanya Mahāprabhu's Śrī Rūpa Gosvāmī, who is the representative of Śrī Kṛṣṇa, and the spiritual master of all the Vaiṣṇavas."

Chapter 2

Text 1

*evam-vidha-śrī-vraja-rāji-rājo
nandīśvaro 'yaṁ parito vanāni
nānā-vidhā yeṣu lasanti vṛkṣā
vallyo nikuṅjās ca vihaṅga-raṅgāḥ*

evam-vidha—in this way; *śrī-vraja-rāji*—of Vraja; *rājaḥ*—the king; *nandīśvaraḥ*—Nandīśvara Hill; *ayam*—this; *paritaḥ*—around; *vanāni*—forests; *nānā-vidhāḥ*—of

various kinds; *yeṣu*—in which; *lasanti*—are splendidly manifest; *vṛkṣāḥ*—trees; *vallyaḥ*—creepers; *nikuñjāḥ*—groves; *ca*—also; *vihaṅga*—birds; *raṅgāḥ*—and pastime places.

Nandiśvara Hill is like a monarch in the center of Vrajabhūmi, and around it are many different kinds of forests. where there are many splendid desire-trees, desire-vines, groves, pastime-places, and colorful birds.

Text 2

yatrodgalad-guggula-picchileṣu
vartmāsv aṭavyaḥ pracaranti devyaḥ
parasparam baddha-karā nijeṣa-
yugasya līlā-samayānusārāḥ

yatra—where; *udgalat*—saying; *guggula*—guggula; *picchileṣu*—among the peacocks; *vartmāsu*—on the pathways; *aṭavyāḥ*—of the forest; *pracaranti*—walk; *devyaḥ*—goddesses; *parasparam*—each other; *baddha-karāḥ*—holding by hand; *nija*—their own; *īśā*—of masters; *yugasya*—of the pair; *līlā*—of pastimes; *samaya*—at the time; *anusārāḥ*—following.

Passing the mewing peacocks, the young goddesses of Vraja walk along the forest path, holding each other by the hand as they follow their master and mistress at the time of transcendental pastimes.

Text 3

yatrāṭavī-meṣa-mukhād udīrṇa-
sañjīrṇa-kakkola-phalaiḥ sugandhi
diśāṃ mukham tan-mahiṣaugha-śṛṅga-
kṣuṇṇa tvag-ādyaiḥ saralādibhiś ca

yatra—where; *aṭavī*—of the forest; *meṣa*—of the rams; *mukhāt*—from the mouth; *udīrṇa*—expelled; *sañjīrṇa*—torn; *kakkola*—kakkola; *phalaiḥ*—with fruits; *sugandhi*—fragrant; *diśāṃ mukham*—in all directions; *tat*—of the forest; *mahiṣa*—of buffalos; *augha*—of the herd; *śṛṅga*—by the horns; *kṣuṇṇa*—torn; *tvak*—bark; *ādyaiḥ*—beginning with; *sarala*—sarala; *ādibhiḥ*—and other trees; *ca*—also.

Wild rams have chewed fragrant kakkola berries and wild buffaloes with their horns have torn the bark and branches of fragrant sarala trees. All this has made the Vraja forest very aromatic.

Text 4

yatrāṭavī-hasti-ghata-vibhagnā
sac-chāllakī-phallavikā vibhānti

vānīya-dhenu-gaṇa-jagdha-gandha-
tṛṇaiḥ sugandhīni diśāṃ mukhāni

yatra—where; aṭavī—of the forest; hasti-ghataḥ—by elephants; vibhagnā—broken; sat—nice; sāllaki—of sallaki trees; phallavikā—new shoots; vibhānti—are splendidly manifested; vānīya—of the forest; dhenu-gaṇa—cows; jagdha—eaten; gandha—aroma; tṛṇaiḥ—with grass; sugandhīni—aromatic; diśāṃ mukhāni—all directions.

Wild elephants have broken the tender young branches of fragrant sallakī trees, and wild buffaloes have spread the aroma of fresh grass by their grazing. All this has made the Vraja forest very aromatic.

Text 5

kutrāpi kīśaiḥ kavalī-kṛtānām
drakṣā-phalānām bahu-guccha-gucchaiḥ
śac-chaditāni cchavim ārabhante
bhuvāḥ talāny amra-phalāḍibhiḥ ca

kutrāpi—in some places; kīśaiḥ—by monkeys; kavalī-kṛtānām—eaten; drakṣā-phalānām—of grapes; bahu-guccha-gucchaiḥ—with many bunches; sat—nicely; chaditāni—shaded; chavim—splendor; ārabhante—manifests; bhuvāḥ—of the land; talāni—the surface; amra-phala-āḍibhiḥ—with mangoes and other fruits.

In some places the ground of the forest is covered with bunches of grapes partly eaten by monkeys, and in other places ripe mangoes have fallen on the ground. All this has made the Vraja forest very beautiful.

Text 6

sat-karṇa-bhūṣā maricādi-gucchāḥ
pulinda-kāntāḥ pracaranti yatra
tambūla-pūlaiḥ karabhāṅga-sadyāḥ
karpūra-rambhā-rasa-vāsītāsyāḥ

sat—nice; karṇa-bhūṣāḥ—earrings; marica—peppers; ādi—beginning with; guccchāḥ—with bunches; pulinda-kāntāḥ—aborigine girls; pracaranti—walk; yatra—where; tambūla-pūlaiḥ—with betel-nuts; karabhāṅga-sadyāḥ—crushed by hand; karpūra—camphor; rambhā-rasa—plantain juice; vāsita—aromatic; asyāḥ—whose faces.

Aborigine girls, wearing nice earrings, their faces fragrantly anointed with plantain juice and camphor crushed by hand, walk in Vraja's forest, carrying bunches of peppers and other articles.

Texts 7-10

rasāla-mālā-panasāvalibhir
marātakaiḥ śrīphala-jambubhiḥ ca
palāsa-pūgāsana-nārikelair
madhūka-punnāga-yugaiḥ śirīṣaiḥ

priyā-bilvārjuna-karmaraṅgaiḥ
kapittha-loḍhra-priyakākhyā-yugmaiḥ
lavalī-aśokair lakucaiḥ karīrair
yuthī-yugaiś campaka-yugmakaiś ca

tamāla-mālā-nava-mālikābhir
lavaṅga-jātidvaya-rāyabilvaiḥ
koṣātakī-pāratikā-vatādyair
aśvattha-śālaiḥ khadiraiḥ śamībhiḥ

nānollasat-puṣpa-phalādyā-citirair
vṛkṣaiḥ samantād bahuśo vanāni
nānā-vidhaiś cāru-latā-samūhaiḥ
śārī-śukādyaiḥ paśubhiḥ ca bhānti

rasāla-mālā—with mango trees; *panasā-avalibhiḥ*—with panāsa trees; *amrātakaiḥ*—with amrataka trees; *śrīphala*—with śrīphala trees; *jambubhiḥ*—with jambu trees; *ca*—and; *palāsa*—with palāsa trees; *pūgāsana*—with pūgāsana trees; *nārikelaiḥ*—with coconut trees; *madhūka*—with madhūka trees; *punnāga-yugaiḥ*—with punnāga trees; *śirīṣaiḥ*—with śirīsa trees; *priyā*—with priyā trees; *bilva*—bilva trees; *arjuna*—arjuna—trees; *karmaraṅgaiḥ*—karmaraṅga trees; *kapittha*—kapittha trees; *loḍhra*—loḍhra trees; *priyaka-akhyā-yugmaiḥ*—with priyaka trees; *lavalī*—with lavalī trees; *aśokaiḥ*—asoka trees; *lakucaiḥ*—lakuca trees; *karīraiḥ*—karīra trees; *yuthī-yugaiḥ*—with many; *campaka-yugmakaiḥ*—with campaka trees; *ca*—and; *tamāla-mālā*—tamāla trees; *nava-mālikābhiḥ*—with newly blossomed mālika trees; *lavaṅga*—with lavaṅga vines; *jātidvaya-Jātidvaya trees*; *rāyabilvaiḥ*—Rāyabilva trees; *koṣātaki*—koṣātaki trees; *parkatikā*—parkatikā trees; *vata*—banyan trees; *adyaiḥ*—beginning with; *aśvattha*—aśvattha trees; *śālaiḥ*—śāla trees; *khadiraiḥ*—khadira trees; *śamībhiḥ*—śamī trees; *nānā*—various; *ullasat*—splendid; *puṣpa*—flowers; *phala*—fruits; *ādyā*—beginning with; *citirair*—wonderful; *vṛkṣaiḥ*—with trees; *samantāt*—in all directions; *bahuśo*—many; *vanāni*—the forests; *nānā*—various; *vidhaiḥ*—with kinds; *cāru*—beautiful; *latā*—of creepers; *samūhaiḥ*—with multitudes; *śārī-śukā-adyaiḥ*—with male and female parrots and other birds; *paśubhiḥ*—with wild animals; *ca*—also; *bhānti*—are splendidly manifest.

Filled with many rasāla trees, panāsa trees, amrataka, śrīphala, jambu, palāsa, pūgāsana, coconut, madhūka, punnāga, śirīṣa, priyā, bilva, arjuna, karma raṅga, kapittha, loḍhra, priya, lavalī, aśoka, lakuca, karīra, campaka, tamāla, nava-mālikā, jātidvaya, rāyabilva, koṣātakī, parkatikā, vata, aśvattha, śāla, khadira, and śamī trees, which all have many wonderful splendid fruits and flowers, and also filled

with many lavaṅga vines, and various other beautiful vines, and also filled with many parrots and other birds, as well as many wild beasts, the forests of Vraja are splendidly beautiful.

Text 11

sitāsītair lohita-pīta-miśraiḥ
kahlāra-padmotpala-puṣpa-jātaiḥ
taḍāga-vāpi-sarasī-nadibhī
rajanti hamsādi-gaṇaiś ca yāni

sita—white; asitaiḥ—blue; lohita—red; pīta—yellow; miśraiḥ—mixed; kahlāra-kahlāra lotuses; padma—padma lotuses; utpala lotuses; puṣpa-jātaiḥ—with flowers; taḍāga—with ponds; vāpi—wells; sarasī—lakes; nadibhīḥ—and rivers; rajanti—is splendidly manifest; hamsa—swans; ādi—and other birds; gaṇaiḥ—with flocks; ca—also; yāni—which

In Vraja there are many splendid ponds, pools, lakes, and rivers, all filled with many white, blue, red, yellow, and multicolored kahlāra, padma, and utpala lotus flowers, as well as many swans and other water-birds.

Text 12

karpūra-dhūli-raciteva bhūmī
kvacit kvacit kuṅkuma-bhāviteva
kastūrika-cūrṇa-kṛteva kācit
bhūmīva bhūmī kacid arcya-gandhā

karpūra—camphor; dhūli—dust; racita—fashioned; iva—as if; bhūmī—the ground; kvacit—in some places; kvacit—in some places; kuṅkuma—of saffron particles; bhāvita—fashioned; iva—as if; kastūrika—of musk; cūrṇa—with dust; kṛta—fashioned; iva—as if; kācit—some; bhūmī—ground; iva—as if; bhūmī—ground; kacid—some; arcya—used in worship; gandhā—fragrances.

In some places the ground of Vraja is made of camphor dust. In some places it is saffron. In some places it is made of ground musk, and in some places it is made of the aromatic substances used in religious ceremonies.

Text 13

kvacit tu bhūmi vividhaiva ratnair
nānā-vidhair mārakatī ca kāpi
kutrāpi sā mārakatīva ghāsair
gavādibhir bhuktatamaiś ca nūtnaiḥ

kvacit—somewhere; tu—indeed; bhūmi—the ground; vividha—various; eva—

certainly; *ratnaiḥ*—with jewels; *nānā-vaidhaiḥ*—various; *marakātakī*—made of emeralds; *ca*—and; *kāpi*—some; *kuṭrāpi*—somewhere; *sā*—that; *marakatī*—emeralds; *iva*—like; *ghāsaiḥ*—with grass; *gava-ādibhiḥ*—by the cows and other animals; *bhuktātamaiḥ*—eaten; *ca*—also; *nutnaiḥ*—fresh.

In some places the ground of Vraja is made of emeralds, and in other places it is made of a variety of precious gems. In some places the fresh grasses of Vraja, which are eaten by the cows and other animals, is made of emeralds.

Text 14

jambū-nadī rājati kāpi bhūmi
śad-indranīla-prakṛtiś ca kāpi
yatra sthite rādhikayāpi kṛṣṇe
vipakṣa īkṣeta jano janaikam

jambū-nadī—the golden Jambu river; *rājati*—is splendidly manifest; *kāpi*—some; *bhūmi*—ground; *śad*—transcendental; *indranīla*—sapphire; *prakṛtiḥ*—nature; *ca*—also; *kāpi*—some; *yatra*—where; *sthite*—situated; *rādhikayā*—with Śrīmatī Rādhārāṇī; *api*—also; *kṛṣṇe*—when Kṛṣṇa; *vipakṣaḥ*—opposite; *īkṣeta*—may see; *janaḥ*—person; *jana*—person; *ekam*—one.

In some places the ground of Vraja is a golden Jambū river, and in other places it is made of sapphires. Sometimes, when Kṛṣṇa enjoys pastimes with Rādhikā, it seems there is only one person and not two. It seems that there is only Śrī Kṛṣṇa enjoying pastimes in a golden place, or there is only Rādhikā enjoying pastimes in a sapphire place.

Text 15

sthalī kvacin mārakatī ca yatra
suvarṇa-gulma-druma-virud-ādyah
suvarṇa-bhūmī kvacid eva yatra
vṛkṣādikā mārakatā lasanti

sthalī—the ground; *kvacit*—somewhere; *mārakatī*—made of emeralds; *ca*—also; *yatra*—where; *suvarṇa*—golden; *guma*—bushes; *druma*—trees; *virud*—creepers; *ādyah*—beginning with; *suvarṇa golden*; *bhūmi*—ground; *kvacit*—somewhere; *eva*—certainly; *yatra*—where; *vṛkṣa*—the trees; *ādikāḥ*—beginning with; *mārakatāḥ*—emeralds; *lasanti*—are splendidly manifest.

In some places the ground of Vraja is made of emeralds, and the trees, bushes, and creepers are made of gold. In other places the ground is gold and the trees are emeralds.

Text 16

*kuṭrāpi sā paṅkaja-rāga-bhūmi
virud-drumādyā sphaṭikā-prabhūtāḥ
kuṭrāpi bhānti sphaṭikākhyā-bhūmi
vallyādikāḥ paṅkaja-rāga-jātāḥ*

kuṭrāpi—somewhere; *sā*—this; *paṅkajarāga*—of rubies; *bhūmi*—the ground; *virud*—creepers; *druma*—trees; *ādyāḥ*—beginning with; *sphaṭikā-prabhūtāḥ*—made of crystal; *kuṭrāpi*—somewhere; *bhānti*—splendidly manifest; *sphaṭikā*—crystal; *akhyā*—named; *bhūmi*—ground; *vallyā*—creepers; *ādyāḥ*—beginning with; *paṅkajarāga*—rubies; *jātāḥ*—made.

In some places the ground of Vraja is made of rubies, and the trees and vines are crystal. In other places the ground is crystal, and the trees and creepers are rubies.

Text 17

*kvacid drumā mārakatā lasanti
suvarṇa-valli-vara-vellitā ye
kvacit suvarṇa-druma-saṅcayā yaṅ
veveṣṭi sā mārakatī ca vallī*

kvacit—in some places; *drumāḥ*—the trees; *mārakatāḥ*—emeralds; *lasanti*—are splendidly manifest; *suvarṇa*—gold; *valli-creepers*; *vara*—excellent; *vellitāḥ*—gone; *ye*—which; *kvacit*—in some places; *suvarṇa*—golden; *druma*—trees; *saṅcayāḥ*—multitude; *yaṅ*—which; *veveṣṭi*—entered; *sā*—that; *mārakatī*—emerald; *vallī*—creepers.

In some places emerald trees are embraced by golden vines, and in other places an emerald vines embrace golden trees.

Text 18

*kuṭrāpi vṛkṣāḥ sphaṭikā-prabhūtā
sā vellitā paṅkajarāga-vallyā
kvacid drumā paṅkajarāga-jātā
āliṅgitā sphaṭikākhyā-vallyā*

kuṭrāpi—in some places; *vṛkṣāḥ*—trees; *sphaṭikā*—prabhūta—made of crystal; *sāḥ*—that; *vellitā*—surrounded; *paṅkajarāga*—ruby; *vallyā*—by a creeper; *kvacit*—somewhere; *drumāḥ*—trees; *paṅkajarāga*—of rubies; *jātāḥ*—fashioned; *āliṅgitā*—embraced; *sphaṭikā-akhyā*—crystal; *vallyā-by a creeper*.

In some places ruby vines embrace crystal trees, and in other places ruby trees are embraced by crystal vines.

Text 19

yo ratna-vṛkṣāḥ puru-ratna-śākhā
nānā-maṇi-pallavakāś ca śākhāḥ
te pallavā bhūri-maṇi-prasūnāḥ
prasūna-saṅghā bahu-bheda-gandhāḥ

yaḥ—which; ratna—of jewels; vṛkṣaḥ—tree; puru—many; ratna—of jewels; śākhāḥ—branches; nānā-various; maṇi—of jewels; pallavakāḥ—blossoms; ca—also; śākhāḥ—branches; te—they; pallavāḥ—blossoms; bhūri—many; maṇi—jewels; prasūnāḥ—flowers; prasūna—of flowers; saṅghāḥ—groups; bahu—many; bheda—different; gandhāḥ—fragrances.

The trees made of jewels. They have many jewel branches, various jewel twigs, and jewel flowers that carry a variety of fragrances.

Text 20

vihāra-ratnācalatāḥ patādbhir
maṇi-dravaiḥ tulya-saraiḥ prapūrṇam
bhū-bhūruhām ratna-pṛthak-suratnair
bhātam maṇi-pakṣibhir ālavālam

vihāra—of pastimes; ratna—of jewels; acalatāḥ—from the movement; patādbhir—by the falling; maṇi-dravaiḥ—jewels; tulya-saraiḥ—excellent; prapūrṇam—filled; bhū-bhūruhām—of the trees; ratna—of jewels; pṛthak—various; suratnair—with excellent jewels; bhātam—splendidly manifest; maṇi—of jewels; pakṣibhir—with birds; ālavālam—the area around the roots.

Jewel birds perch on the jewel branches. Jewels fall from the tree and cover the nearby area. They appear like a little jewel irrigation trench around the tree's roots.

Text 21

svāyambhuvo dhurjatayaś ca sarve
prādurbhave suṣṭhu jāta-ghaṭāyām
succhāyakāḥ sūrya-samāś ca vṛkṣā
āvāla-śobhāḥ sanakādi-vac ca

svāyambhuvaḥ—Brahmas; dhurjatayaḥ—sivas; ca—and; sarve—all prādurbhave—in birth; suṣṭhu—nicely; jāta-ghaṭāyām—in the branches and roots; succhāyakāḥ—a parasol; sūrya—to the sun; samāḥ—equal; ca—also; vṛkṣāḥ—trees; abalā—of youth; śobhāḥ—luster; sanaka-ādi—the Four Kumaras; vāt—like; ca—and.

From the branches and roots of the trees of Vraja all Brahmās and Śivas

emanate. Although the trees of Vraja are as splendid as the sun, they still are wonderful parasols to shade one from the sun's rays. They shine with the luster of youth, just as the four Kumāras.

Text 22

*bījam vinā ropam ṛte ca jātā
apālitā snigdha-vivardhitāś ca
pakvair apakvair api pacyamānaiḥ
phalaiś ca puṣpaiś ca dalaiḥ sad-adhyāḥ*

bījam—seed; *vinā*—without; *ropam*—sowing; *ṛte*—without; *ca*—and; *jātā*—born; *apālitā*—without protection; *snigdha*—splendid; *vivardhitāḥ*—expanded; *ca*—and; *pakvaiḥ*—with ripe; *apakvaiḥ*—unripe; *api*—and; *pacyamānaiḥ*—becoming ripe; *phalaiḥ*—with fruits; *ca*—and; *puṣpaiḥ*—flowers; *ca*—and; *dalaiḥ*—leaves; *sat*—transcendental; *adhyāiḥ*—enriched.

The trees of Vraja were never planted or husbanded. They never grew from any seed. They glisten with many leaves and flowers. They bear many ripe, unripe, and ripening fruits.

Text 23

*cid-ātmakās tādr̥ṣa-śaktimantaḥ
sarve 'vatārā iva tasya rasyāḥ
lokeṣu lokair avalokanīyā
lokā ivaite vrajabhūmi-vṛkṣāḥ*

cid-ātmakāḥ—transcendental; *tādr̥ṣa*—like Him; *śaktimantaḥ*—with potencies; *sarve*—all; *avatārāḥ*—incarnations; *iva*—like; *tasya*—of Him; *rasyāḥ*—charming; *lokeṣu*—in the material world; *lokaiḥ*—by the conditioned souls *avalokanīyāḥ*—perceived; *lokāḥ*—persons; *iva*—like; *ete*—these; *vrajabhūmi*—of Vrajabhūmi; *vṛkṣāḥ*—trees.

The splendid trees of Vrajabhūmi are perfectly spiritual in nature and full of all potencies. They are just like the incarnations of the Supreme Personality of Godhead. Just as the conditioned souls misunderstand the spiritual nature of the Supreme Lord's incarnations, in the same way they misunderstand the glory of these trees in Vraja.

Text 24

*svadhīna-kāntā iva yāḥ priyeṇa
sadopagūdhās taruṇātulena
vicitra-patrāṅkura-śobhitās tā
latā vilāsinya iva sphuranti*

svadhīna—independent; *kāntāḥ*—lovers; *iva*—like; *yāḥ*—who; *priyeṇa*—by their lover; *sadā*—constantly; *upagūḍhāḥ*—embraced; *taruṇā*—by the tree; *atulena*—peerless; *vicitra*—wonderful; *patra*—leaves; *ankura*—and flowers; *śobhitāḥ*—beautiful; *tāḥ*—they; *latāḥ*—creepers; *vilasinyāḥ*—splendid; *iva*—like; *sphuranti*—are manifest.

Decorated with many wonderful leaves and flowers, and entwined about the kalpa-vṛkṣa trees, the splendid vines are like young girls continually embraced by their lovers.

Text 25

*sadā samudyat-kalikāḥ sadaiva
yāḥ puṣpavatyo 'pi sadā phalinyāḥ
sarvāḥ suparvāṇa utācyutaika-
kāma-pradā yatra lasanti vallyāḥ*

sadā—eternally; *samudyat*—rising; *kalikā*—with new buds; *sadā*—eternally; *eva*—certainly; *yāḥ*—which; *puṣpavyāḥ*—with flowers; *api*—and; *sadā*—eternally; *phalinyāḥ*—with fruits; *sarvāḥ*—all; *suparvanāḥ*—beautiful; *uta*—indeed; *acyuta*—infallible (of the infallible Supreme Personality of Godhead); *eka*—sole; *kāma*—desires; *pradā*—granting; *yatra*—where; *lasanti*—are splendidly manifest; *vallyāḥ*—creepers.

Splendid with many eternal flowers, fruits, and eternally sprouting fresh new buds, the vines fulfill all the desires of the infallible Supreme Personality of Godhead and His devotees.

Text 26

*evam vicitrais tarubhir latābhir
amūlam utphulla-sadā-supuṣpaiḥ
kuñjāni sarvatra lasanti yatra
viśrāmyati krīḍati ca vrajenduḥ*

evam—in this way; *vicitraiḥ*—wonderful; *tarubhiḥ*—with trees; *latābhiḥ*—with creepers; *amūlam*—down to the roots; *utphulla*—blossomed; *sadā*—eternally; *supuṣpaiḥ*—with beautiful flowers; *kuñjāni*—groves; *sarvatra*—everywhere; *lasanti*—are splendidly manifest; *yatra*—where; *viśrāmyati*—rests; *krīḍati*—performs pastimes; *ca*—and; *vraja-induḥ*—Śrī Kṛṣṇa, the moon of Vraja.

Śrī Kṛṣṇa, the moon of Vraja, enjoys pastimes and also rests in these groves, which are filled with many wonderful trees and vines eternally blossoming with many beautiful flowers, even down to their roots.

Text 27

*tā yatra kuñje pika-bhṛṅga-gīte
dīpāyitā ośadhayo jvalanti
lūmaīś camaryyaḥ parimarjayanti
kastūri-mṛgyās ca sugandhayanti*

tāḥ—they; *yatra*—where; *kuñje*—in the grove; *pika*—of the cuckoo; *bhṛṅga*— and bumble-bees; *gīte*—in the song; *dīpāyitāḥ*—splendid; *ośadhayaḥ*—plants; *jvalanti*—shine; *lūmaīḥ*—with their tails; *camaryyaḥ*—the camari does; *parimarjayanti*—wipe; *kastūri*—mṛgyaḥ—the musk oxen; *ca*—and; *sugandhayanti*—make aromatic.

In the groves of Vraja the cuckoos and bumblebees sing very melodiously, the plants are all splendidly beautiful, the camari does gracefully move their tails, and the musk oxen diffuse a sweet aroma in all directions.

Text 28

*catvāra eva taravaś caturṣu
koṇeṣu yeśām ubhayatra pārśve
dve dve late yāḥ kusumādibhis tān
ākramya ratnālayatām prayātāḥ*

catvāraḥ—four; *eva*—certainly; *taravaḥ*—trees; *caturṣu*—in the four; *koṇeṣu*— corners; *yeśām*—of which; *ubhayatra*—on both; *pārśve*—sides; *dve dve*—two; *late*—creepers; *yāḥ*—which; *kusuma-ādibhiḥ*—with flowers and fruits; *tān*—them; *ākramya*—approaching; *ratna*—of jewels; *alayatām*—position of having a cottage; *prayātāḥ*—attained.

In the grove of Vraja there is a little clearing bounded on four sides by four kalpa-vṛkṣa trees, each covered by two flowering vines. In the center of this little courtyard is a cottage made of jewels.

Text 29

*stambhā drumās te vadabhī ca teṣām
skandhākhyā-śākhā-viṭapaiś chadāmsi
tad-bhittayo dvaś ca latā vibhaṅgya
pralamba-cūḍā-kalasāni puṣpaiḥ*

stambhāḥ—pillars; *drumaḥ*—trees; *te*—the; *vadabhi*—roof; *ca*—also; *teṣām*—of them; *skandha*—branches; *akhya*—named; *śākhā*—branches; *viṭapaiḥ*—and twigs; *chadāmsi*—covering; *tad*—of that; *bhittayaḥ*—the walls; *dvaś*—door; *ca*—also; *latāḥ*—creepers; *vibhaṅgya*—breaking; *pralamba*—suspended; *cūḍā*—spires; *kalasāni*—and domes; *puṣpaiḥ*—with flowers.

Four trees are the four pillars of this cottage. Their branches and twigs are its roof, their flowers its domes and spires, the vines clinging to their sides its walls, and the opening among the vines is its door.

Text 30

*evam-vidhaiḥ sundara-san-niveśaiḥ
kuñjāni sarvatra vane vraje 'pi
vimāna-kāriṇi vimāna-bhānāt
vaikuṅṭha-gānam api lobhitāni*

evam-vidhaiḥ—in this way; *sundara*—beautiful; *sat*—transcendental; *niveśaiḥ*—with cottages; *kuñjāni*—the groves; *sarvatra*—everywhere; *vane*—in the forest; *vraje*—in vraja; *api*—also; *vimāna-kāriṇi*—removing the pride; *vimāna-bhānāt*—from the beauty of the demigods; *vaikuṅṭha-gānam*—of the residents of Vaikuṅṭha; *api*—also; *lobhitāni*—attracted.

These beautiful cottages, which are found throughout Vraja's forests, remove the demigods' pride in their airplanes, and attract even the residents of Vaikuṅṭha.

Text 31

*vanāni kuñjāni latā-drumāś ca
ye pakṣiṇo ye paśavaś ca vanye
kṣaṇān mukundeḥkṣaṇa-mātrataḥ syūḥ
sarve praphullās tad-ṛte tv aphullāḥ*

vanāni—the forests; *kuñjāni*—groves; *latā*—creepers; *drumāḥ*—trees; *ca*—and; *ye*—which; *pakṣiṇaḥ*—birds; *ye*—which; *paśavaḥ*—animals; *ca*—also; *va*—or; *anye*—others; *kṣaṇāt*—for for a moment; *mukunda*—of Lord Mukunda; *ikṣaṇa*—from the glance; *mātrataḥ*—only; *syūḥ*—may be; *sarve*—all; *praphullāḥ*—blossomed with happiness; *tat*—that; *ṛte*—without; *tu*—indeed; *aphullāḥ*—wilted.

Vraja's forests, groves, creepers, trees, birds, beasts, and other living entities all blossom with happiness when Lord Mukunda glances on them and wilt with disappointment when He does not.

Text 32

*vrajeṣu nānā-vidha-sad-vaneṣu
nandiśvarasyeśvara-koṇa ārāt
khela-vanam yatra rahasya-khelā
khelālasābhir divi śadbhir eṣyā*

vrajeṣu—in vraja; *nānā*—various; *vidha*—kinds; *sat*—transcendental; *vaneṣu*—in

forests; *nandīśvarasya*—of Nandīśvara Hill; *īśvara-kone*—in the north; *ārāt*—near; *khela*—for pastimes; *vanam*—forest; *yatra*—where; *rahasya*—confidential; *khelā*—pastime; *khelā*—for pastimes; *alasābhiḥ*—by those eager; *divi*—in the heavenly planets; *śadbhiḥ*—by six; *eṣyā*—the object of worship.

North of Nandīśvara is a forest where Lord Kṛṣṇa enjoys secret pastimes that are worshiped by six eager demigods in heaven.

Text 33

*yasmād asau śrī-yamunā vrajendor
didṛkṣayānu vrajam āvrajantī
nandīśvarānteṣu gaveśayanti
babhrāma tatrāsaralā bhavanti*

yasmāt—from that; *asau*—this; *śrī-yamunā*—Yamunā river; *vraja-indoḥ*—of Śrī Kṛṣṇa, the moon of Vraja; *didṛkṣaya*—with a desire to see; *anu*—following; *vrajam*—Vraja; *āvrajanti*—goes; *nandīśvara*—Nandīśvara Hill; *anteṣu*—near; *gaveśayanti*—searching; *babhrāma*—wanders; *tatra*—there; *asaralā*—in a crooked course; *bhavanti*—is.

The Yamunā river passes through that forest and flows near Nandīśvara Hill. It winds through Vraja in a very crooked course, searching for Śrī Kṛṣṇa, the moon of Vraja.

Text 34

*yatrodakādi-grahana-ccalādyair
gopījanās te 'bhisaranti bhūyaḥ
gopī-priyo 'pi pravadanti gopī-
ghaṭṭam na ghaṭṭam kurute sa kam vā*

yatra—where; *udaka-water*; *ādi-beginning with*; *grahana*—for fetching; *chala-adyaiḥ*—on various pretexts; *gopījanāḥ*—the the gopīs; *te*—they; *abhisaranti*—meet; *bhūyaḥ*—repeatedly; *gopī-priyaḥ*—Śrī Kṛṣṇa, who is very dear to the the gopīs; *api*—also; *pravadanti*—they say; *gopī-ghaṭṭam*—gopī-ghaṭṭa; *na*—not; *ghaṭṭam*—agitation; *kurute*—does; *saḥ*—he; *kam*—what?; *vā*—or.

On the pretext of fetching water and other things, the the gopīs would go to that pastime forest and meet their beloved Kṛṣṇa. They call this place gopī-ghaṭṭa. Did the Lord agitate the gopīs with His pastimes there, or not?

Text 35

*śrī-kṛṣṇa-keli-dyuti-vidyutānām
brahmāṇḍa-sammaṇḍana-pañḍitānām*

bhaṇḍāra-bhaṇḍam sa vibhāti yatra
bhaṇḍīra-nāma druma-vidrumaityāḥ

śrī-kṛṣṇa—of Śrī Kṛṣṇa; *keli*—of the pastimes; *dyuti*—with the splendor; *vidyutānām*—shining; *brahmāṇḍa*—the universes; *sammandana*—decorating; *panditānām*—expert; *bhaṇḍāra-bhaṇḍam*—a chest of jewels; *saḥ*—that; *vibhāti*—shines; *yatra*—where; *bhaṇḍīra-nāma*—named Bhaṇḍīravana; *druma-vidruma-etyāḥ*—with druma and vidruma trees.

A treasure-chest filled with the glory of Śrī Kṛṣṇa's pastimes, which decorate the worlds, the Bhaṇḍīravana forest of druma and vidruma trees shines with great splendor.

Text 36

yatrākhilānām api ballavīnām
ārāma-dhāmāni manoramāni
ramyāṇikāmāni nikuñja-puñja-
muñjātavī-mukhya-vanāni bhānti

yatrā—where; *akhilānām*—of all; *api*—also; *gopīnām*—of the the gopīs; *ārāma*—of gardens; *dhāmāni*—the abodes; *manoramāni*—charming; *ramyāṇi*—in relation to Lakṣmī-devī; *kāmāni*—the object of desire; *nikuñja*—of groves; *puñja*—multitude; *muñja-atavi*-*Muñjātavī*; *mukhya*—beginning with; *vanāni*—forests; *bhānti*—are manifest.

In that place are Muñjātavī forest and many other beautiful, charming groves and forests where the gopīs keep many delightful gardens.

Text 37

sva-svābhilāṣeṇa gatās ca yatrā-
lapanti nṛtyanti milanti tena
kāntena kāntāḥ kṛt-kely-anantā
manoratho yāti manoratham yat

sva-sva—according to their own; *abhilāṣeṇa*—desires; *gatāḥ*—gone; *ca*—also; *yatrā*—where; *alapanti*—they talk; *nṛtyanti*—dance; *milanti*—meet; *tena*—with Him; *kāntena*—their lover; *kāntāḥ*—the beloved the gopīs; *kṛta*—performed; *keli*—pastimes; *anantāḥ*—unlimited; *manorathaḥ*—desire; *yāti*—attains; *manoratham*—desire; *yat*—which.

In these groves the the gopīs meet their lover, Kṛṣṇa, converse with Him, dance with Him, and enjoy unlimited pastimes with Him. In this way all their desires to serve Kṛṣṇa become fulfilled.

Text 38

*vṛndāvanānām vilasad-vanānām
vaikuṅṭha-kunṭhī-kara-vaibhavānām
vṛndāvanam nāma vanam guṇa-śrī-
vṛndāvanam tat katamac cakāsti*

vṛndāvanānām—of Vṛndāvana; *vilasad*—splendid; *vanānām*—of the forests; *vaikuṅṭha*—of Vaikuṅṭha; *kunṭhī*—kara—making insignificant; *vaibhavānām*—the opulences; *vṛndāvanam*—Vṛndāvana; *nāma*—named; *vanam*—the forest; *guṇa*—of auspicious transcendental attributes; *śrī*—and of beauty and opulence; *vṛndā*—of an abundance; *vanam*—the forest; *tat*—that; *katamat*—best; *cakāsti*—is manifest.

Among Vṛndāvana's splendid forests, which make the splendors of Vaikuṅṭha seem very pale, the very beautiful forest named Vṛndāvana-vana is the best.

Text 39

*yasyāsty aho kajjvala-jāta-jātā
samantataḥ sā parikheva kṛṣṇā
namaj-janān majjanato viśuddhān
karoti yā kṛṣṇa-hṛdaḥ tathāpi*

yasya—of which; *asti*—there is; *aho*—Oh; *kajjvala-jāta*—of black eye cosmetics; *jātā*—manifested; *samantataḥ*—on all sides; *sā*—that; *parikha*—moat; *iva*—like; *kṛṣṇa*—the Yamuna river; *namat*—offering respectful obeisances; *janān*—persons; *majjanataḥ*—by bathing; *viśuddhān*—purified; *karoti*—makes; *yā*—which; *kṛṣṇa*—Lord Kṛṣṇa; *hṛdaḥ*—manifested in the heart; *tathāpi*—still.

They who offer respectful obeisances to her or bathe in her waters, the Yamunā, which is like a moat of black mascara encircling Vṛndāvana, transforms into pure devotees carrying Lord Kṛṣṇa in their hearts.

Text 40

*paryāpta indīvara-mālikeva
sasāra hāra-pratimeva devyaḥ
vṛndāvanasyāsita-śāṭikeva
virājate śrī-yamunā nadī sā*

paryāpta—great; *indīvara*—of blue lotus flowers; *mālika*—garland; *iva*—like; *sasāra*—moves; *hāra*—of a necklace of jewels; *devyaḥ*—of the goddess; *vṛndāvanasya*—of Vṛndāvana; *āsita*—blue; *śāṭika*—sash; *iva*—like; *virājate*—is splendidly manifested; *śrī-yamunā*—the Yamunā; *nadī*—river; *sā*—she.

The Yamunā river is like a blue lotus flower garland, a sapphire necklace, or a

blue sash worn by the goddess of Vṛndāvana.

Text 41

*saptaiva sindhūn api sapta lokān
saptāvṛtiḥ sāsti vibhidya śaurī
vaikuṅṭha-goloka-gatā bhramanti
vṛndāvanam sevitum ālavālam*

sapta—seven; *eva*—certainly; *sindhūn*—seas; *api-and*; *sapta*—seven; *lokaḥ worlds*; *sapta*—seven; *avṛtiḥ*—coverings; *sā*—she; *asti*—is; *vibhidya*—breaking; *śaurī*—the Yamuna river; *vaikuṅṭha*—in the spiritual sky; *goloka*—to Goloka Vṛndāvana; *gatā*—gone; *bhramanti*—wanders; *vṛndāvanam*—the forest of Vṛndāvana; *sevitum*—to serve; *ālavālam*—stream for irrigation.

Passing the seven seas and seven planetary systems, and breaking through the sevenfold covering of the universe, the Yamunā enters the spiritual Goloka planet and wanders here and there to serve Vṛndāvana by carrying water.

Text 42

*yasyā jale dūra-gatā gate 'pi
vṛndāvanasyaiva samantataḥ syāt
āvarta-lakṣam sthiti-lobha-lakṣam
yathā dhanī-dvāri su-lobhi-cittam*

yasyāḥ—of which; *jale*—in the water; *dūra*—from a great distance; *gatā*—come; *gate*—gone; *api*—even; *vṛndāvanasya*—of Vṛndāvana; *eva*—certainly; *samantataḥ*—on all sides; *syāt*—is; *āvarta*—turns; *lakṣam*—with hundreds of thousands; *sthiti*—situation; *lobha*—greed; *lakṣam*—hundreds of thousands; *yathā*—just as; *dhanī*—of a millionaire; *dvāri*—at the doorstep; *su-lobhi*—of a greedy person; *cittam*—consciousness.

Many greedy men will wait at a rich man's doorstep, hoping to meet him and benefit hundreds of thousands of times over. In the same way the Yamunā flows in a very winding course, greedy to get some of the wealth of Vṛndāvana forest.

Text 43

*yasyā asau śyāma-rasa-pravāhaḥ
śyāmasya tam śyāma-rasa-pravāham
uddīpayann eva nimajjayan syāt
svasmiṁś ca tasmimś ca tadālibhis tam*

yasyāḥ—of which; *asau*—this; *śyāma*—blue; *rasa*—of nectar; *pravāhaḥ*—stream; *śyāmasya*—of Lord Śyāmasundara; *tam*—this; *uddīpayan*—agitating; *eva*—

certainly; *nimajjayan*—drowning; *syāt*—is; *svasmin*—in herself; *ca*—and; *tasmin*—in Him; *ca*—and; *tat*—his; *alibhiḥ*—with with *gopī*—friends; *tam*—that.

The dark nectar current of the Yamunā picks up Lord Kṛṣṇa and plunges Him and His *gopī* friends in the dark nectar current of transcendental amorous pastimes.

Text 44

yasyāḥ pravāheṣv api jīva-jātā
muhur muhur mastakam ūrdhvayanti
didṛkṣavaḥ śyāma-raseṣu magnā
śyāmāgamāśānki-dhiyeva mugdhāḥ

yasyāḥ—of which; *pravāheṣu*—in the stream; *api*—also; *jīva-jātāḥ*—living entities; *muhur muhur*—constantly; *mastakam*—head; *urdhvayanti*—raised; *didṛkṣavaḥ*—eager to see; *śyāma*—of Lord Śyāmasundara; *raseṣu*—in the nectar of love; *magnāḥ*—immersed; *śyāma*—Lord Śyāmasundara; *āgamana*—arrival; *asānki*—expecting; *dhiyā*—with the intelligence; *mugdhāḥ*—charming and innocent.

Many charming aquatic creatures, plunged in the nectar of love for Kṛṣṇa, again and again push their heads above the Yamunā's waters, hoping for a glimpse of Lord Śyāma.

Text 45

yasyā dvayoḥ sundara-pārśvayos tāḥ
sopāna-māle vara-ratna-jāle
śobhākhya-devyā iva danta-panktī
śrī-kṛṣṇa-susmāraka-śuddha-śaktī

yasyaḥ—of which; *dvayoḥ*—on both; *sundara*—beautiful; *pārśvayoḥ*—sides; *tāḥ*—are; *sopāna*—maāle—two staircases; *śobhā*—beauty; *akhya*—named; *devyāḥ*—of the goddess; *iva*—like; *danta*—of teeth; *panktī*—row; *śrī*—kṛṣṇa; of Śrī Kṛṣṇa; *su-smāraka*—remembering; *śuddha*—pure; *śaktī*—potencies.

On the Yamunā's beautiful shores are jewel staircases, which are like the teeth of the goddess of beauty, and which remind one of Śrī Kṛṣṇa.

Text 46

sopāna-jātau maṇi-jau dvi-pārśve
madhye ca yasyāḥ salila-pravāhaḥ
śrī-kṛṣṇa-veṇu-dhvani-pānato 'mī

bhavanti sadyo viparīta-rūpāḥ

sopāna-jātau—two staircases; *maṇi-jau*—made of gems; *dvi-pārśve*—on both sides; *madhye*—in the middle; *ca*—also; *yasyāḥ*—of which; *salila*—of water; *pravāhaḥ*—the current; *śrī-kṛṣṇa*—of Śrī Kṛṣṇa; *veṇu*—of the flute; *dhvani*—the sound; *pānataḥ*—because of drinking; *ami*—these; *bhavanti*—become; *sadyaḥ*—immediately; *viparīta*—the opposite; *rūpāḥ*—in nature.

When they drink the sound of Kṛṣṇa's flute, these two jewel staircases melt with love, and the river flowing between them becomes solid and stunned with ecstasy.

Text 47

*sarvāni tasyāḥ pulināni candra-
cūrṇāni yac-candrikayānvitāni
śrī-rāsa-līlā-rasa-saubhagāni
nāmāni yeṣāṃ tad-avekṣaṇāni*

sarvāni—all; *tasyāḥ*—of the Yamuna; *pulināni*—the beaches; *candrācūrṇāni*—camphor dust; *yac*—of which; *śrī-rāsa-līlā*—of the pstime of the rāsa-dance; *rasa*—with the mellows; *saubhagāni*—auspiciousness; *nāmāni*—names; *yeṣāṃ*—of which; *tad*—that; *avekṣaṇān*—in relation.

In the moonlight the Yamunā's beaches appear to be made of camphor-sand. Lord Kṛṣṇa enjoyed His rāsa-līlā on these beaches, with each place bearing the name of a particular pastime.

Text 48

*madhye 'pi tasyāḥ pulināni yeṣu
kuñjāni kutrāpi lasanti teṣāṃ
vihaṅgamā aṅgana ullasanti
govinda-sandarśana-lālasātaḥ*

madhye—in the middle; *api*—also; *tasyāḥ*—of the Yamunā; *pulinānai*—the shores; *yeṣu*—in which; *kuñjāni*—groves; *kutrāpi*—in some places; *lasanti*—are splendidly manifest; *teṣāṃ*—of them; *vihaṅgamāḥ*—birds; *aṅgane*—in the courtyard; *ullasanti*—fly about; *govinda*—of Lord Govinda; *sandarśana*—for the sight; *lālasātaḥ*—because of yearning.

In the clearings of the splendid groves by the Yamunā's shore, birds fly here and there, yearning for a glimpse of Lord Govinda.

Text 49

vṛndāvanasyaiva samantato 'syāḥ
sarve 'vatārā iva te 'vatārāḥ
sva-premadāḥ sva-smaraṇena kintu
sadyo vrajendor api cittam atra

vṛndāvanasya—of Vṛndāvana; *eva*—certainly; *samantataḥ*—in all directions; *asyāḥ*—of the Yamunā river; *sarve*—all; *avatārāḥ*—incarnations; *iva*—like; *te*—they; *avatārāḥ*—incarnations; *sva*—own; *prema*—love; *daḥ*—granting; *sva*—own; *smaraṇena*—by remembrance; *kintu*—however; *sadyaḥ*—at once; *vraja-indoḥ*—of Śrī Kṛṣṇa, the moon of Vraja; *api*—also; *cittam*—consciousness; *atra*—here.

Everywhere in Vṛndāvana and on the Yamunā's shores, are trees that are like the Lord's incarnations, that give the gift of pure love, and that make one remember the Lord, making He who is the moon of Vraja suddenly rise within the heart.

Text 50

vṛndāvanāntaṁ paritas tate 'syā
amrādi-vṛkṣāvali-maṇḍalī yā
pūrvāsty apūrvā sakalāntarāntar
nikuṅja-śālā vidhu-dṛg-rasālah

vṛndāvana—Vṛndāvana; *antaṁ*—within; *paritaḥ*—in all directions; *tate*—on the shore; *asyāḥ*—of the Yamunā; *amra*—mango trees; *ādi*—beginning with; *vṛkṣa*—of trees; *avali*—multitude; *maṇḍalī*—area; *yā*—which; *pūrvā*—existing before the material creation; *asti*—is; *apūrvā*—wonderful and unprecedented; *sakala*—all; *antara-antaḥ*—within; *nikuṅja*—of groves; *śālāḥ*—enclosures; *vidhu*—of Lord Kṛṣṇa; *dṛk*—rasālah—place of pastimes.

Everywhere in Vṛndāvana and on the Yamunā's shore are groves of ancient, wonderful mango and other trees, which feed nectar to Lord Kṛṣṇa's eyes.

Text 51

drakṣādikānām kusumāvalīnām
rambhā-samūhasya ca maṇḍalāni
krameṇa madhye kanakasya bhūmī
ratnācalas tatra ca kalpa-kuṅjam

drakṣa—grapes; *ādikānām*—beginning with; *kusuma*—of flowers; *avalīnām*—of the abundance; *rambhā*—of plantain trees; *samūhasya*—of the group; *ca*—also; *maṇḍalāni*—areas; *krameṇa*—one after another; *madhye*—in the midst; *kanakasya*—of gold; *bhūmī*—place; *ratna*—of jewels; *acalaḥ*—mountain; *tatra*—there; *ca*—also; *kalpa-kuṅjam*—grove of kalpa-vṛkṣa trees.

In Vṛndāvana are grape-vines, flower gardens, groves of plantain trees, golden

pavements, a mountain of precious gems, and a grove of kalpa-vṛkṣa trees.

Text 52

*kuṭrāpi dīrghāḥ samasūtra-pātā
iva kvacin maṇḍala-bandhanena
dvi-trāḥ kvacic chreṇaya eka-jātyāḥ
kuṭrāpi nānā-vidha-jātibhiś ca*

kuṭrāpi—somewhere; *dīrghāḥ*—long; *sama-sūtra-pātāḥ*—the same; *iva*—like; *kvacit*—somewhere; *maṇḍala-bandhanena*—in the same place; *dvi*—two; *trāḥ*—or three; *dvacit*—somewhere; *sreṇayaḥ*—series; *eka*—jātyaḥ—one kind; *kuṭrāpi*—somewhere; *nānā*—various; *vidha*—kinds; *jātibhiḥ*—with varieties; *ca*—also.

In some places of Vṛndāvana there are large groves of a single kind of tree. In other places two or three different kinds of trees grow together, and in other places there are groves that contain a great variety of different trees.

Text 53

*amrādikānām kva ca pañcaśa yā
ūrdhvena śākhādibhir apy anyūnāḥ
tā nātiriktāḥ sukha-kṛtrimā kim
puṣpāvalinām api tādrśās tāḥ*

amra—mango trees; *ādikānām*—beginning with; *kva*—where?; *ca*—and; *pañcaśa*—with five; *yāḥ*—which; *ūrdhvena*—up; *śākhā*—branches; *ādibhiḥ*—beginning; *api*—even; *anyūnāḥ*—not small; *tāḥ*—they; *na*—not; *atiriktāḥ*—surpassing; *sukha*—easily; *kṛtrimā*—fashioned; *kim*—what?; *puṣpa*—of flowers; *avalinām*—of multitudes; *api*—also; *tādrśāḥ*—like that; *tāḥ*—they.

Are any other flowers equal to the mango flowers of Vraja? Where are trees equal in height to the great five-branched mango trees growing in Vraja? Even if one were to fashion a great statue of a tree it would be very difficult to make on as high as these mango trees.

Text 54

*tamāla-mālā api tādrśās tāḥ
kuṭrāpi nānā-vidha-pādapānām
vanam dhanī-bhūtam atīva-citram
vipakṣa-dṛṣṭer api duṣpraveśam*

tamāla—of tamāla trees; *mālāḥ*—groves; *api*—also; *tādrśāḥ*—like that; *tāḥ*—they; *kuṭrāpi*—somewhere; *nānā*—various; *vidha*—kinds; *pādapānām*—of trees; *vanam*—forest; *dhanī*—wealthy; *bhūtam*—having become; *atīva*—very; *citram*—

colorful and wonderful; *vipakṣa-dṛṣṭeh*—of one enmical to Kṛṣṇa and His devotees; *api*—also; *duṣpraveśam*—difficult to enter.

In some places in Vraja there are groves of tamāla trees, and in other places there are opulent and wonderfully colorful groves filled with many different kinds of trees. Kṛṣṇa's enemies have never been able to enter any of these groves of Vraja.

Text 55

*madhye nikuñjāḥ kvacid eva teṣāṃ
kutrāpi ratnottama-mandirāṇi
kutrāpi vṛndā parivāra-śālāḥ
sarvāsu dikṣv eva samullasanti*

madhye—in the middle; *nikuñjāḥ*—groves; *kvacid*—in some places; *eva*—certainly; ; *teṣāṃ*—of them; *kutrāpi*—in some places; *ratna*—jewelled; *uttama*—excellent; *mandirāṇi*—palaces; *kutrāpi*—in some places; *vṛndā*—Vṛndāvana forest; *parivāra-śālāḥ*—the other forests which are Vṛndāvana's associates; *sarvāsu*—in all; *dikṣu*—directions; *eva*—certainly; *samulassanti*—are splendidly manifest.

With many lovely jewel palaces in their groves, Vṛndāvana and other forests are splendidly manifest everywhere in Vraja.

Text 56

*vṛndāvanam laukikavad yadīdam
tathāpi lokottara-loka-hāri
rājño yathātyanta-vilāsinah syād
ārāma-ramyatvam ati-prasārī*

vṛndāvanam—Vṛndāvana; *laukika*—ordinary; *vat*—like; *yadi*—if; *idam*—this; *tathāpi*—nevertheless; *loka-uttara*—in the place beyond the material world; *loka*—the people; *hāri*—enchanted; *rājñah*—of the king; *yathā*—just as; *atyanta*—great; *vilāsinah*—with splendid pastimes; *syāt*—may be; *ārāma*—of the garden; *ramyatvam*—charm; *ati-prasārī*—large.

Even if one thinks Vṛndāvana an ordinary material place, he must still admit that Vṛndāvana enchants the minds of Vaikuṅṭha's residents. He must also admit that Vṛndāvana's gardens delight the king that enjoys pastimes there.

Text 57

*ṣaṅṅām ṛtūnām pṛthag eva sat cet
pādāni tat-tat-sva-guṇaiḥ sa yatra
vṛndāvanenduḥ prati vāsaram tat
sarvartu-lilānubhavam tanoti*

ṣaṅṅām—six; *ṛtūnām*—of season; *pr̥thak*—distinct; *eva*—certainly; *sat*—being; *cet*—if; *pādāni*—various times; *tat tat*—various; *sva*—with its own; *guṇaiḥ*—attributes; *saḥ*—that yatra—where; *vṛndāvana-induḥ*—Śrī Kṛṣṇa, the moon of Vṛndāvana; *prati*—to each; *vāsaram*—season; *tat*—that; *sarva*—all; *ṛtu*—seasons; *lilā*—pastimes; *anubhavam*—experience; *tanoti*—expands.

Generally the six seasons come one after another, and the qualities of only one season are manifest at any given time. Here in Vṛndāvana, He who is the moon of Vṛndāvana can enjoy the pastimes of any season at any time.

Text 58

tathāpi sarvartava eva nityam
vṛndāvane 'smin praṇayanti sevām
yeṣāṃ prasūnaiḥ kṛta-bhūṣaṇas tā
vṛndāvanendum praṇayanti gopyaḥ

tathāpi—nevertheless; *sarva*—all; *ṛtavaḥ*—seasons; *eva*—certainly; ; *nityam*—eternal; *vṛndāvane*—in Vṛndāvana; *asmin*—in this; *praṇayanti*—perform; *sevām*—service; *yeṣāṃ*—of which; *prasūnaiḥ*—with the flowers; *kṛta*—fashioned; *bhūṣaṇaḥ*—decorations; *tāḥ*—they; *vṛndāvana*—of Vṛndāvana; *indum*—to the moon; *praṇayanti*—present; *gopyaḥ*—the gopīs.

In Vṛndāvana all the seasons are eternal, and they all diligently serve Śrī Kṛṣṇa, the moon of Vṛndāvana. The gopīs decorate Śrī Kṛṣṇa with garlands and other ornaments made from the flowers of many different seasons.

Text 59

vṛndāvanendoḥ sakala-priyānām
vṛndāvane 'smin vilasanti kuñjāḥ
brahmānubhūtir api mocayanti
yeṣāṃ dyutinām kalayāpi guñjāḥ

vṛndāvana—of Vṛndāvana; *indoḥ*—of the moon; *sakala*—all; *priyānām*—of the beloved gopīs; *vṛndāvane*—in Vṛndāvana; *asmin*—in this; *vilasanti*—are splendidly manifest; *kuñjāḥ*—groves; *brahma*—of Brahman; *anubhūtiḥ*—perception; *api*—even; *mocayanti*—liberates; *yeṣāṃ*—of which; *dyutinām*—of the splendors; *kalaya*—with a fragment; *api*—even; *guñjāḥ*—blossoms.

In Vṛndāvana the gardens of all the gopī-beloveds of Vṛndāvana's moon (Kṛṣṇa) shine swith great splendor. A single ray of those gardens' splendor eclipses the Brahman effulgence.

Text 60

vṛndāvane 'smin paśu-pakṣiṇo ye
vṛkṣālayādyā api yatra tatra
sarve sadā sammukhayanti tasmin
vṛndāvanendor udayo 'sti yasmin

vṛndāvane—in Vṛndāvana; *asmin*—in this; *paśu*—animals;
pakṣiṇaḥ—and birds; *ye*—those who; *vṛkṣa-alaya*—forests; *ādyāḥ*—beginning
with; *api*—also; *yatra*—where; *tatra*—there; *sarve*—all; *sadā*—always;
sammukhayanti—eagerly expect to see; *tasmin*—in that; *vṛndāvana*—of Vṛndāvana;
indoh—of the moon; *udayaḥ*—arising; *asti*—is; *yasmin*—in which.

The animals, birds, trees, vines, and all other living entities that reside in
Vṛndāvana yearn to see the rising of Vṛndāvana's moon (Kṛṣṇa).

Text 61

ekas tu jātyāpi sa kalpa-vṛkṣaḥ
pāre guṇair eva na jāti-rūpaiḥ
tathāpi vṛndāvana-nātha-vat te
līlānusāreṇa guṇodayaḥ syūḥ

ekaḥ—one; *tu*—indeed; *jatyā*—by birth; *api*—saḥ—that; *kalpa-vṛkṣaḥ*—kalpa-
vṛkṣa tree; *pāre*—the others; *guṇaiḥ*—by qualities; *eva*—certainly; *na*—not; *jāti*—
rūpaiḥ—by birth; *tathāpi*—still; *vṛndāvana*—of Vṛndāvana; *nātha*—the Lord;
vat—like; *te*—they; *līlā*—pastimes; *anusāreṇa*—according; *guṇa*—of qualities;
udayaḥ—arising; *syūḥ*—may be.

Originally there is only one kalpa-vṛkṣa tree in Vṛndāvana, and the other trees
have attained the qualities of kalpa-vṛkṣa trees by its association. In the same way,
there is only one Śrī Kṛṣṇa, the master of Vṛndāvana, and by enjoying pastimes
with Him His friends have attained qualities like His.

Text 62

vṛndāvane yadyapi kalpa-vṛkṣāḥ
sarve tathāpy eka udāra-gītāḥ
yasyātule tatra tale tad-antas
tan-mañju-kuñje maṇi-mandiram tat

vṛndāvane—in Vṛndāvana; *yadyapi*—although ; *kalpa-vṛkṣāḥ*—kalpa-vṛkṣa
trees; *sarve*—all; *tathāpi*—nevertheless; *ekaḥ*—one; *udāra-gītāḥ*—especially
glorious; *yasya*—of which; *ātule*—incomparable; *tatra*—there; *tale*—at surface;
tat—that; *antaḥ*—the end; *tat*—of that; *mañju*—charming; *kuñje*—in the grove;
maṇi—made of jewels; *mandiram*—palace; *tat*—that.

Although all the trees in Vṛndāvana are kalpa-vṛkṣa trees, still one among them

is especially glorious. This tree grows next to a jewel palace in a supremely charming grove.

Text 63

*ūrdhvordhva-gehopari geham evam
tat pañcaśad-aṣṭa-navāti-citram
sarvatra madhye vara-karṇikā-vat
samantato 'ṣṭau dalavat prakoṣṭhaḥ*

ūrdhva-ūrdhva—one above the other; *geha*—buildings; *upari*—above; *geham*—palace; *evam*—in this way; *tat*—this; *pañca*—five; *śat*—six; *aṣṭa*—eight; *nava*—nine; *ati*—very; *citram*—wonderful; *sarvatra*—everywhere; *madhye*—in the middle; *vara*—excellent; *karṇika*—whorl; *vat*—like; *samantataḥ*—everywhere; *aṣṭau*—eight; *dala*—petals; *vat*—like; *prakoṣṭhaḥ*—courtyards.

This palace has many wings five, six, eight, or even nine stories high. Each wing has a courtyard shaped like a lotus whorl with eight petals.

Text 64

*pare pare 'nye ca tathaiva koṣṭhāḥ
sevā-parāṇām śayanādi-niṣṭhāḥ
tan-mandirasyātula-saubhagasya
syūḥ prāṅgane 'ṣṭāv api mandirāṇi*

pare pare anye—others; *ca*—also; *tatha*—in that way; *eva*—certainly; *koṣṭhāḥ*—courtyards; *seva*—to service; *parāṇām*—devoted; *śayana-ādi-niṣṭhāḥ*—with resting places; *and other rooms*; *tan-mandirasya*—of the palace; *ātula*—incomparable; *saubhagasya*—of beauty; *syūḥ*—is; *prāṅgane*—in the courtyard; *aṣṭau*—eight; *api*—also; *mandirāṇi*—palaces.

The residential quarters of the devotees overlook these courtyards. Within the beautiful palaces' courtyards again there are eight smaller palaces.

Text 65

*tāny aṣṭa-dig-gāni sumadhyagam tat
svakīya-sākhādibhir eva nityam
svāṅgeṣu saṅgopayate drumo 'sau
līlānukūlebhya ṛte janebhyaḥ*

tāni—they; *aṣṭa*—eight; *dik*—in directions; *gāni*—placed; *su-madhya-gam*—nicely situated in the middle; *tat*—that; *svakīya*—own; *śākhā-ādibhiḥ*—with extensions; *eva*—certainly; *nityam*—eternal; *sva-aṅgeṣu*—with its extensions; *sangopayate*—protects; *drumaḥ*—tree; *asau*—this; *līlā*—pastimes; *anukūlebhyaḥ*—

favorable; *rte*—without; *janebhyah*—from persons.

These eight palaces are placed in the eight directions, and in the middle is placed an eternal kalpa-vṛkṣa tree, which with its many branches protects the devotees from the enemies of the Lord.

Text 66

*kalpāga-kuñjam nava-mandiram tat
samantatas tasya pare 'ṣṭha-kuñjāḥ
tathaiva sarve nava-mandirās te
praty-ekam anye 'pi tataḥ pare 'nye*

kalpāga-kuñjam—grove of kalpa-vṛkṣa trees; *nava*—nine; *mandiram*—palaces; *tat*—that; *samantataḥ*—on all sides; *tasya*—of that; *pare*—others; *aṣṭa*—eight; *kuñjāḥ*—groves; *tatha*—in that way; *eva*—certainly; ; *sarve*—all; *nava*—nine; *mandirāḥ*—palaces; *te*—they; *prati-ekam*—each; *anye*—others; *api*—also; *tataḥ*—from that; *pare anye*—others.

This grove with nine palaces is surrounded in all directions by eight other groves, each with nine palaces. Beyond these groves and palaces there are more groves and palaces.

Text 67

*yat kuñja-rājam vṛta-kalpa-vṛkṣam
vṛndāvaneśā-lasitālayam tat
tataḥ sakhinām atha kinakarīṇām
samantatas tat-parataḥ krameṇa*

yat—which; *kuñja*—of groves; *rājam*—the monarch; *vṛta*—surrounded; *kala-vṛkṣam*— with kalpa vṛkṣa trees; *vṛndāvana*—Vṛndāvana; *īśā*—the queen; *lasita*—splendid; *alayam*—abode; *tat*—that; *tataḥ*—from that; *sakhinām*—of her gopi-friends; *atha*—then; *kinakarīṇām*—of her maidservants; *samnatataḥ*—in all sides; *tat*—that; *parataḥ*—after; *krameṇa*—one after another.

In the best of these kalpa-vṛkṣa groves is the splendid palace of Vṛndāvana's queen. Around Her palace are the palaces of her gopī-friends, and around them are the residences of her maidservants.

Text 68

*sarvatra madhye vara-mandiram yad
yūtheśvarī tatra gaṇeśvarī vā
kāntena sākaṁ yadi rājate tat-*

tad-ālayās tat-para-mandireṣu

sarvatra—everywhere; *madhye*—in the midst; *vara*—excellent; *mandiram*—palace; *yat*—which; *yūtha*—of the multitude; *īsvarī*—the queen; *vā*—or; *kāntena sākam*—with her lover; *yadi*—if; *rājate*—is splendidly manifest; *tat tat-ālayāḥ*—various abodes; *tat-para*—after that; *mandireṣu*—in the palaces.

Staying in Her palace by Her lover's side, the queen of the gopīs shines with great splendor. The residences of the other gopīs are situated around Her palace.

Text 69

sa kalpa vṛkṣas tad-adho nikuñjam
tan-mandirāṇy apy ati-citrakāni
yāvan mukunda-priyayepsitāni
bhavanti tāvanti na tā vidanti

saḥ—this; *kalpa-vṛkṣaḥ*—kalpa-vṛkṣa tree; *tat*—that; *adhaḥ*—around; *nikuñjam*—grove; *tat-mandirāṇi*—palaces; *apy*—also; *ati*—very; *citrakāni*—wonderful; *yāvat*—to what extent; *mukunda*—of Mukunda; *priyaya*—by the beloved; *ipsitāni*—desired; *bhavanti*—are; *tāvanti*—in that way; *na*—not; *tāḥ*—they; *vidanti*—are.

Around this central kalpa-vṛkṣa tree is a grove with many very wonderful palaces just as Mukunda's beloved would desire them.

Text 70

govinda-bhūmīti purāṇa-gītam
yad-yoga-pīṭhākhyam apīha tanre
śrī-rādhayā śrī-vidhu-yoga-dhāma
śrī-kuñja-rājam nigadāma nāma

govinda—of Lord Govinda; *bhūmī*—the place; *iti*—purāṇa—in the Puranas; *gītam*—described; *yat*—which; *yoga-pīṭha*—the transcendental place; *ākhyam*—named; *apy*—also; *iha*—here; *tanre*—in the Tantras; *śrī-rādhayā*—with Śrīmatī Rādhārāṇī; *śrī-vidhu*—of Lord Kṛṣṇa; *yoga-dhāma*—the abode; *śrī-kuñja*—of groves; *rājam*—the monarch; *nigadāma*—we say; *nāma*—the name.

This abode of Śrī Śrī Rādhā Kṛṣṇa is called Govinda-bhūmī (The abode of Lord Govinda) in the Purāṇas, and yoga-pīṭha (the transcendental place) in the Tantras. In this book we call it Śrī Kuñja-rāja (the king of groves).

Text 71

yad-dakṣiṇe rājati rāja-kelī

*dola-sthalī yāti-vicitra-śilpā
ānanda-vṛndāvana eva yasyāḥ
svarūpa-śobhātīśayena rasyā*

yat—of which; *dakṣiṇe*—to the south; *rājati*—is splendidly manifest; *rāja*—regal; *keli*—of pastimes; *dola*—of the swing; *sthalī*—the place; *ya*—which; *ati*—very; *vicitra*—wonderful; *śilpā*—with craftsmanship; *ānandae*—in the Ananda-Vṛndāvana-campū; *eva*—certainly; ; *yasyāḥ*—of which; *svarūpa*—form; *śobha*—beauty; *atīśayena*—with great; *rasyāḥ*—charming.

To the south is the regal, wonderfully constructed place of Śrī Śrī Rādhā-Kṛṣṇa's swing pastimes. The beauty of this place has been eloquently described in the Ānanda-Vṛndāvana-campū.

Text 72

*tad-dakṣiṇe dūrata eva kiñcit
śrīsvāmi-govinda-pade saro 'sti
samantato yasya nikuñja-puñjah
yeṣūllasanti bhramarāli-guñjāḥ*

tat—from there; *dakṣiṇe*—in the south; *dūrataḥ*—far away; *eva*—certainly; *kiñcit*—somewhat; *śrī*—of the goddess of fortune; *svāmi*—the husband; *govinda*—of Lord Govinda; *pade*—at the place; *saraḥ*—lake; *asti*—is; *samantataḥ*—on all sides; *yasya*—of which; *nikuñja*—groves; *puñjah*—many; *yeṣu*—in which; *ullasanti*—splendidly manifest; *bhramara*—of bumble-bees; *ali*—of hosts; *guñjāḥ*—the buzzing.

Far to the south is Govinda-kunda, the lake of Lord Govinda, the husband of the goddess of fortune. Around this lake are many groves filled with buzzing bees.

Text 73

*yad brahma-kuṇḍam śiva-koṇa-tuṇḍam
samantatas tasya ca kuñja-puñjah
yad-uttare sa ṣaḍ-aśoka-vāṭī
ghaṭīva yā tad dvaya-dhairya-luṅthe*

yat—which; *brahma-kuṇḍam*—Brahma-kunda; *siva-koṇa-tuṇḍam*—in the north; *samantataḥ*—in all directions; *tasya*—of that; *ca*—also; *kuñja*—of groves; *puñjah*—multitudes; *yat*—which; *uttare*—in the north; *sa*—that; *ṣaṭ*—transcendental; *aśoka*—of asoka trees; *vāṭī*—grove; *ghaṭī*—highwayman; *iva*—like; *ya*—which; *tat*—that; *dvaya*—of the Divine Couple; *dhairya*—the composure; *kuṅthe*—stealing.

To the north is Brahma-kuṇḍa, surrounded by many pleasant groves. To the north of Brahma-kuṇḍa is an aśoka grove that enchants the divine couple and, as a

thief, has stolen away their peaceful gravity.

Text 74

*gopīśa īśaḥ sa tad-īśa-koṇe
gopī-janānām varado 'rcanīyaḥ
śrī-kṛṣṇa-saṅgāya yathā sa dūṭi-
jano vinodena mano dhinoti*

gopī—of the gopīs; *īśaḥ*—the master; *īśaḥ-Lord Śiva*; *saḥ*—this; *tad*—of Him; *īśa-koṇe*—in the north; *gopī-janānām*—of the gopīs; *vara-daḥ*—the granter of benediction; *arcanīyaḥ*—the object of worship; *śrī-kṛṣṇa*—with Śrī Kṛṣṇa; *saṅgāya*—for association; *yathā*—just as; *saḥ*—he; *dūṭi-janaḥ*—messenger; *vinodena*—with pastimes; *manah*—the mind; *dhinoti*—satisfies.

North of that is Gopīśa where, worshiped by them, Lord Śiva pleased the gopīs' hearts by giving them the benediction to enjoy pastimes with Lord Kṛṣṇa.

Text 75

*tasyeśa-koṇe tad-adūra eva
taṭe taṭinyā naṭatīva bhāti
vaṁśīvaṭo yasya tale sa-vaṁśīm
vaṁśī-dhara vādayate priyaṁ yaḥ*

tasya—from that place; *īśa-kone*—north; *tad*—from there; *adūra*—not far; *eva*—certainly; ; *taṭe*—on the shore; *taṭinyāḥ*—of the Yamunā river; *naṭati*—a dancer; *iva*—like; *bhāti*—is splendidly manifest; *vaṁśīvataḥ*—Vaṁśīvata; *yasya*—of which; *tale*—on the surface; *sa*—with; *vaṁśīm*—His flute; *vaṁśī-eharaḥ*—Śrī Kṛṣṇa, the holder of the flute; *vādayate*—attracts; *priyaṁ*—His beloved; *yaḥ*—who.

A little north of that, at Vaṁśīvata, which is like a splendid dancer on the Yamunā's shore, Śrī Kṛṣṇa attracted His beloved by playing the flute.

Text 76

*yad-uttare naidhuvanam vanam tat
tan-nāma gītam śruti-citta-nītam
so 'ntarhito yatra param priyam prāg
rāsonmukhibhyo ramayan priyābhyāḥ*

yad—of which; *uttare*—to the north; *naidhuvanam*—Naidhuvana; *vanam*—forest; *tad*—that; *tat*—of that; *nāma*—the name; *gītam*—described; *śruti*—to the ear; *citta-and mind*; *nītam*—brought; *saḥ*—He; *antarhitah*—disappeared; *yatra*—where; *param*—most priyam—beloved; *prāk*—before; *rāsa*—on the rāsa-dance; *unmukhibhyāḥ*—intent; *ramayan*—delighting; *priyābhyāḥ*—from the beloved gopīs.

North of that is Nidhuvana, the name of which attracts the ears and heart. Delighting His beloved, Śrī Kṛṣṇa disappeared from the company of gopīs eager to enjoy the rāsa dance there.

Text 77

sūryāspade naiṛta-koṇa-kande
kuṇḍoṭthavat-kuñja-nikuñja-puñje
śrī-rādhikā sūrya-samarcanāyai
navā javā rājati rāga-phullā

sūryāśya—of the sun-god; *aspade*—in the abode naiṛta-koṇa-kande—in the southwest; *kuṇḍa*—jamsine flowers; *utha*—blossoming; *vat*—with; *kuñja-nikuñja*—with groves; *puñje*—filled; *śrī-rādhikā*—by Śrīmatī Rādhārāṇī; *sūrya*—the sun-god; *samarcanāyai*—for the worship; *navā*—fresh; *javā*—rose; *rājati*—is splendidly manifest; *rāga*—with red; *phullā*—blossoms.

To the southwest, in a jasmine garden, is Sūryāspada, where Śrī Rādhikā worships the sun-god with a newly-blossomed red rose.

Text 78

vāyavya-koṇe ca kadamba-mūle
yā bhadrakāly asti tad-arcanāyam
sā gopa-kanyādika-cīra-cittam
caurī cakārāsti ca cīra-coraḥ

vāyavya-koṇe—in the northwest; *ca*—also; *kadamba*—of a kadamba tree; *mūle*—at the root; *yā*—which; *bhadrakāly*—Bhadrakālī; *asti*—is; *tad*—of her; *arcanā yam*—for the worship; *sā*—this; *gopa*—of the cowherd men; *kanya*—of the daughters; *cīra*—for a long time; *cittam*—consciousness; *caurī*—thief; *cakārā*—did; *asti*—was; *cīra*—of the garments; *coraḥ*—thief.

In the northwest is Bhadrakālī-tīrtha, where at the base of a kadamba tree the gopīs worshiped the goddess for a long time, and where the thief Kṛṣṇa stole the gopīs' garments.

Text 79

koṇe 'nalasyāsti sa vighna-rājo
yam arcayanti prayataḥ priyam tāḥ
priya-prasaṅge 'niśa-vighna-śaṅkāḥ
śaṅkā labhante 'tra vinodyamena

koṇe analasya—in the southeast; *asti*—is; *saḥ*—He; *vighna-rājah*—the diety of

Gaṇeśa, who removes obstacles; *yam*—whom; *arcayanti*—they worship; *prayataḥ*—with great concentration; *priyam*—their beloved; *tāḥ*—they; *priya*—of their beloved; *prasāṅge*—in the matter of the association; *aniśa*—day and night; *vighna*—of obstacles; *śaṅkāḥ*—worried; *śaṅkāḥ*—hope; *labhante*—obtain; *atra*—in this matter; *vina*—without; *udyamena*—effort.

In the southeast is Vighnarāja-tīrtha, where Śrī Kṛṣṇa incarnated in the form of a deity of Gaṇeśa. Constantly afraid of separation from their beloved, the gopīs earnestly worshiped this deity, and became quickly convinced that they would always have Kṛṣṇa's association.

Text 80

prācyām diśi premamaya-prapūrṇam
śrī-veṇu-kūpaṁ vilasaty alam yat
śrī-veṇu-vādyaiḥ svayam āvirāsīt
śrī-veṇu-pāṇeḥ parama-priyāyai

prācyām diśi—to the east; *prama-maya*—consisting of transcendental love; *prapūrṇam*—full; *śrī-veṇu-kūpaṁ*—Śrī Veṇu-kūpa (The Flute's Well); *vilasati*—is splendidly manifest; *alam*—greatly; *yat*—which; *śrī-veṇu*—of the flute; *vādyaiḥ*—with the music; *svayam*—personally; *āvirāsīt*—was manifest; *śrī-veṇu-pāṇeḥ*—from Śrī Kṛṣṇa, who held the flute in His hand; *parama-priyāyai*—for His beloved.

To the east is Śrī Veṇu-kūpa (the flute's well), which is filled with the waters of love. Śrī Kṛṣṇa pleased His beloved by creating this well with the music of His flute.

Text 81

rāsonmukhe tyakta-samasta-kāntāḥ
kāntās tadāvadayat āśu veṇum
raho vilāsena tayā yadābhūt
tasyāḥ pipāsārti-pipāsayārtāḥ

rasa-unmukhe—in the middle of the rasa-dance; *tyakta*—abandoned; *samasta*—all; *kāntāḥ*—the beloved gopīs; *kāntāḥ*—the hero Kṛṣṇa; *tada*—then; *avadayat*—played; *āśu*—quickly; *veṇum*—the flute; *rahaḥ*—in a solitary place; *vilāsena*—*tayā*—by that; *yadā*—when; *abhūt*—became manifest; *tasyāḥ*—of her; *pipāsa*—of thirst; *arti*—distress; *pipāsaya*—by the thirst; *artāḥ*—distressed.

In the midst of the rāsa-dance Rādhā and Kṛṣṇa left the gopīs' company and enjoyed pastimes in a solitary place. When Rādhā became thirsty, Kṛṣṇa created this well (Śrī Veṇu-kūpa) by playing His flute.

Text 82

śṛṅgāra-śāntau yad-adho nikuṅje
śṛṅgārayām āsa param priyām saḥ
śṛṅgāra-nāma sa vaṭo 'dhunāpi
saṅgīyate tat-tad ivekṣate ca

śṛṅgāra-śāntau—at Śṛṅgāra-śānti; yat—of which; *adhah*—a little to the south; *nikuṅje*—in a grove; *śṛṅgārayām āsa*—decorated; *param priyām* His beloved; *saḥ*—He; *śṛṅgāra-nāma*—named śṛṅgāra; *saḥ*—that; *vātaḥ*—vata tree; *adhunā*—now; *api*—even; *saṅgīyate*—is glorified; *tat*—that; *tad*—that; *iva*—as is it were; *īkṣate*—is seen; *ca*—also.

In the grove named Śṛṅgāra-śānti, Kṛṣṇa decorated His beloved under a vaṭa tree named Śṛṅgāra-vaṭa, which can be seen and glorified even today.

Text 83

yadā sa vaṁśīvaṭa-gaḥ sva-vaṁśīm
vaṁśīvado 'vādayad āśu tarhi
dhīraḥ samīro 'pi babhūva yatra
sthalaṁ ca tad-dhīra-samīra-nāma

yadā—when; *saḥ*—He; *vaṁśīvata*—from Vamśivata; *gāḥ*—gone; *sva*—His; *vaṁśīm*—flute; *vaṁśī-vadaḥ*—the flute—player; *avadayat*—played; *āśu*—immediately; *tarhi*—then; *dhīraḥ*—a gently; *samīraḥ*—breeze; *api*—also; *babhūva*—was; *yatra*—where; *sthalaṁ*—the place; *ca*—also; *tad*—that; *dhīra-samīra*—Dhīra-samīra; *nāma*—named.

One time, when Śrī Kṛṣṇa had gone a little distance from Vamśivata, a gentle (dhīra) breeze (samīra) sprang up from His flute playing. That place became known as Dhīra-samīra-tīrtha.

Text 84

samantato yadyapi bhāti kṛṣṇa-
kṛṣṇānurāgā pulināni tasyaḥ
tathaiva sarvatra tathāpi vaṁśī-
vaṭo 'ntimāny eva naṭanti manye

samantataḥ—in all directions; *yadyapi*—although; *bhāti*—is splendidly manifest; *kṛṣṇa*—of the Yamunā river; *kṛṣṇa*—for Lord Kṛṣṇa; *anurāgā*—with love; *pulināni*—the shores; *tasyaḥ*—of that; *tathā*—in that way; *eva*—certainly; *sarvatra*—everywhere; *tathāpi*—still; *vaṁśī*—vataḥ—Vamśivata; *antimāni*—near; *eva*—certainly; *naṭanti*—dance; *manye*—I think.

Although the entire shoreline of the Yamunā shines with love of Kṛṣṇa, I think the area of Vamśivata not only shines, but actually dances in ecstatic love.

Text 85

sarvatra kuñjottama-mandireṣu
vṛndādayaḥ prati-aham eva sārām
śayyādikam yā racayanti citraṁ
citraṁ sa kṛṣṇo 'pi yad-īkṣaṇe syāt

sarvatra—everywhere; kuñja—in the groves of Vraja; uttam—in the best; mandireṣu—palatial buildings; vṛndā-ādayaḥ—Vṛndā-devī and the other gopīs; prati-aham—every day; eva—certainly; sārām—the best; śayyā-ādikam—beginning with resting arrangements; yāḥ—who; racayanti—construct; citraṁ—wonderful; citraṁ—wonder; saḥ—He; kṛṣṇaḥ—Kṛṣṇa; api—also; yat—of which; īkṣaṇe—in the sight; syāt—is.

Every evening Vṛndā-devī and the other gopīs make elaborate arrangements for Śrī Kṛṣṇa to take rest in the beautiful forest-palaces of Vraja. When He sees this He becomes struck with wonder.

Text 86

tatraiva sarvāḥ prati-vāsarādau
tāmbūla-carvādyā-yathā-tathām ca
tat sarvam ālokya rasena citraṁ
cittam drutaṁ tās ca tathā drutaś ca

tatra—there; eva—certainly; sarvāḥ—all; prati-vāsara-ādau—every morning; tāmbūla-carva—betel-nuts; ādyā—beginning with; yathā-tathām—various substances; ca—also; tat—that; sarvam—everything; ālokya—seeing; rasena—with the mellows of Śrī love; citraṁ—wonder; cittam—mind; drutaṁ—melted; tāḥ—they; ca—also; tathā—in that way; drutaḥ—melted; ca—and.

Every morning the gopīs bring betelnuts and other gifts. Seeing this, Śrī Kṛṣṇa becomes struck with wonder and His heart begins to melt with love for them. Seeing His love for them, the gopīs also begin to melt with love.

Text 87

śrī-nandīśvara-mandirāntam abhito vṛndāvanendoḥ padam
śrī-vṛndāvanam eva kānana-vanam tatrollasad-rociṣā
śrī-vṛndāvana-deśa-leśa-manane śrī-rīti-cintāmaṇau
tal-līlā-rasa-lobha-śobhanadayaḥ sargo dvitīyodayaḥ

śrī-nandīśvara—of Nandīśvara Hill; mandira—the palace; antam abhitaḥ—around; vṛndāvana-īndoḥ—of Śrī Kṛṣṇa; the moon of Vṛndāvana; padam—the abode; śrī-vṛndāvanam—Śrī Vṛndāvana; deśa—place; leśa—slight; manane—in

consideration; *śrī-rīti-cintāmaṇau*—in this book Śrī Rīti-cintāmaṇi; *tat*—of the Divine Couple; *līlā-rasa*—the nectarean pastimes; *lobha*—eagerness; *śobhana*—beauty; *adayaḥ*—beginning; *sargaḥ*—chapter; *dvitīya*—second; *udayaḥ*—arising.

This book, Śrī Vraja-rīti-cintāmaṇi gives a brief description of Śrī Kṛṣṇa's abode, the forest of Vṛndāvana, as it is splendidly manifest in the area around Nandīśvara palace. This second chapter has described the beauty of the Lord's transcendental pastimes, His eagerness to enjoy them, and other topics.

Chapter 3

Text 1

vṛndāvaneṣv īdṛśa-vaibhaveṣu
mādhurya-dhūrya-dhvajavad dhinoti
govardhano nāma dharādhi-rājo
rājopacārair yuvarāja-rājam

vṛndāvaneṣu—in the forest of Vṛndāvana; *īdṛśā*—like this; *vaibhaveṣu*—with opulences; *mādhurya*—of sweetness; *dhūrya*—abundance; *dhvaja*—a flag; *vat*—like; *hinoti*—pleases; *govardhanaḥ*—Govardhana; *nāma*—named; *dhara-ādhi-rājaḥ*—the king; *of mountains*; *rāja*—royal; *upacāraiḥ*—with services; *yuva-rāja-rajam*—Śrī Kṛṣṇa, the young prince of Vraja.

Govardhana Hill is like a flag of intense sweetness placed in the opulent land of Vṛndāvana. As the king of mountains Govardhana Hill offers very pleasing royal service to the young prince of Vraja.

Text 2

nānā-vidhā ratna-vareṇya-vārāḥ
śilā yadīyā vilasanti yatra
kṛṣṇasya śimhāsana-pīṭha-khatvā-
śayyādi-rūpā rasa-rāja-bhūpāḥ

nānā-vidhāḥ—various; *ratna-vareṇya-vārāḥ*—excellent jewels; *śilāḥ*—stones; *yadīyāḥ*—like that; *vilasanti*—are splendidly manifest; *yatra*—where; *kṛṣṇasya*—of Kṛṣṇa; *śimhāsana*—throne; *pīṭha*—place; *khatvā*—śayya—couches; *ādi*—beginning; *rūpāḥ*—in the forms; *rasa-rāja-bhūpāḥ*—in relation to Śrī Kṛṣṇa, the supreme monarch of nectarean transcendental mellows.

The rocks of Govardhana Hill are many kinds of splendid jewels that provide thrones, couches, and other kinds of furniture for Śrī Kṛṣṇa, the supreme monarch

of all nectar mellows.

Text 3

*yat-kandaraḥ kuñja-vareṇya-puñjāḥ
śrī-kṛṣṇa-keli-rasa-mandirāṇi
pṛthak pṛthak tat-parama-priyādeḥ
saubhāgya-bhāgyottama-yogyatāni*

yat—of whom; *kandaraḥ*—the caves; *kuñja*—groves; *vareṇya*—excellent; *puñjāḥ*—multitude; *śrī-kṛṣṇa*—of Śrī Kṛṣṇa; *keli*—of pastimes; *rasa*—nectarean mellows; *mandirāṇi*—palaces; *pṛthak pṛthak*—various; *tat*—of Him; *parama*—supreme; *priya*—beloved; *ādeḥ*—beginning; *saubhāgya*—bhāgya—good fortune; *uttama*—supreme; *yogyatāni*—appropriate.

Govardhana Hill's beautiful forests and caves are Kṛṣṇa's nectar pastime palaces, each one perfect for the supreme good fortune of His beloved and Her friends.

Text 4

*parāga-puṣpair madhubhir marandaiḥ
pravāla-vāraiḥ madhuraiḥ phalaiś ca
nānā-vidhair yat-taravo latābhiḥ
kṛṣṇasya sevām racayanti tābhiḥ*

parāga—pollen; *puṣpaiḥ*—with flowers; *madhubhiḥ*—with honey; *marandaiḥ*—with nectar; *pravāla*—with blossoming twigs; *vāraiḥ*—excellent; *madhuraiḥ*—with sweet; *phalaiḥ*—fruits; *ca*—also; *nānā*—various; *vidhaiḥ*—kinds; *yat*—of which; *taravaiḥ*—the trees. *latābhiḥ*—with the creepers; *kṛṣṇasya*—of Śrī Kṛṣṇa; *sevām*—the service; *racayanti*—performs; *tābhiḥ*—with them.

Govardhana Hill's trees and vines serve Śrī Kṛṣṇa by offering Him blossoming branches with sweet fruits, and flowers filled with honey, nectar, and fragrant pollen.

Text 5

*yad-dhātavo gairika-hiṅgulādyā
manahśilākhyā haritāla-mukhyāḥ
ati-priyāḥ śyāma-śarīra-śobhā
lobhāya kurvanti vidhu-priyānām*

yat—of which; *dhātavaḥ*—the minerals; *gairika*—red chalk; *hiṅgula*—vermillion; *ādyāḥ*—beginning with; *manahśila-akhyāḥ*—red arsenic; *haritāla*—yellow pigment; *mukhyāḥ*—beginning; *ati*—very; *priyāḥ*—dear; *śyāma*—of Lord Śyāmasundara; *śarīra*—of the body; *śobhā*—beauty; *lobhāya*—for eagerness;

kurvanti—do; *vidhu*—of Lord Kṛṣṇa; *priyānām*—of the beloved gopīs.

The red, vermillion, yellow, and other-colored pigments of Govardhana Hill decorate Lord Kṛṣṇa's transcendental body for the pleasure of His beloved gopīs.

Text 6

kastūrikās tad-dhariṇair niṣṛṣṭā
jātāḥ svayam kuṅkuma-sāra-jātāḥ
karpūra-pūrāś ca sugandhayanti
kṛṣṇāya kṛṣṇāgurubhiś ca yatra

kastūrikaiḥ—with musk; *tat-dhariṇaiḥ*—be deer; *niṣṛṣṭāḥ*—left; *jātāḥ*—produced; *svayam*—personally; *kuṅkuma*—of kuṅkuma; *sāra*—best; *jātāḥ*—produced; *karpūra-pūrāḥ*—an abundance of camphor; *ca*—also; *sugandhayanti*—make fragrant; *kṛṣṇāya*—Śrī Kṛṣṇa; *kṛṣṇā-agurubhiḥ*—with aguru; *ca*—also; *yatra*—where.

The musk left by deer, as well as the kuṅkuma, camphor, and aguru naturally produced by Govardhana Hill, were all used to give a sweet fragrance to the transcendental body of Lord Kṛṣṇa.

Text 7

yatrāsti sā candana-sāra-jātir
na tatra sarpāḥ sa ca ced viṣam na
viṣam ca cet kvāpi na duḥkhadaṁ tad
dhareḥ sukhaikam hari-dāsa-vārye

yatra—where; *asti*—there is; *cā candana-sāra-jātiḥ*—a grove of sandalwood trees; *na*—not; *tatra*—there; *sarpāḥ*—a snake; *saḥ*—it; *ca*—and; *cet*—if; *viṣam*—poison; *na*—not; *viṣam*—poison; *ca*—and; *cet*—if; *kvāpi*—at any time; *na*—not; *duḥkha*—distress; *dam*—causing; *tat*—that; *hareḥ*—of Lord Hari; *sukha*—happiness; *ekam*—only; *hari*—of Lord Hari; *dāsa*—of the servants; *vārye*—on the best.

There is a pleasant grove of sandalwood trees on Govardhana Hill. Although snakes generally flock to sandalwood trees, no snakes ever come here, or if sometimes a snake may come it is not poisonous, or if sometimes a poisonous snake may come its poison is automatically counteracted, and it can do no harm. As the best servant of Lord Hari, Govardhana Hill has made this wonderful arrangement for the Lord's pleasure.

Text 8

vyavartane vamyā-vaśān mṛgākṣyāḥ

sarpādi-vīkṣādibhir eva sadyaḥ
svayaṁ samāśleṣa-viśeṣa-lābho
hare raso 'sau hari-dāsa-vārye

vyavartane—in the turning around; *vamya-vaśāt*—because of contrariness; *mrga-akṣyāḥ*—of the fawn-eyed gopī; *sarpa-a snake*; *ādi*—beginning with; *vīkṣa*—with the sight; *ādibhiḥ*—beginning; *eva*—certainly; ; *sadyaḥ*—at once; *svayaṁ-personally*; *samāśleṣa*—embracing; *viśeṣa*—specific; *lābhaḥ*—attainment; *hareḥ*—of Lord Hari; *rasaḥ*—nectarean transcendental mellows; *asau*—this; *hari*—of Lord Hari; *dāsa*—of servants; *vārye*—on the best.

One time a contrary fawn-eyed gopī left Śrī Kṛṣṇa. A short time afterwards She saw a snake on the road. Frightened, She took shelter of Lord Kṛṣṇa, embracing Him and begging for protection. As Lord Hari's best servant, Govardhana Hill made all these nectarean arrangements for His pastimes.

Note: This verse may also be translated in the following way:

Rejected by a certain contrary fawn-eyed gopī, Śrī Kṛṣṇa said: "I have just been bitten by one of Govardhana Hill's snakes." When the gopī heard this, She became repentant, and came before the Lord with many apologies. As Lord Hari's best servant, Govardhana Hill made all these arrangements for His pastimes.

Text 9

kvacic chilā nīlamaṇi-pravīṇāḥ
kuṭrāpi tā mārakataika-tānāḥ
tāḥ padmarāgāḥ sphaṭikāś ca kaścid
govardhanādrau vidhu-keli-kalpāḥ

kvacit—somewhere; *silāḥ*—rocks; *nīlamaṇi*—sapphires; *pravīṇāḥ*—excellent; *kuṭrāpi*—somewhere; *tāḥ*—they; *mārakata*—emeralds; *eka*—sole; *tānāḥ*—manifestation; *tāḥ*—they; *padmarāgāḥ*—rubies; *sphaṭikāḥ*—crystal; *ca*—and; *kaścid*—some; *govardhana-adrau*—on Govardhana Hill; *vidhu*—of Lord Kṛṣṇa; *keli*—for the pastimes; *kalpāḥ*—suitable.

The rocks of Govardhana Hill are all precious gems. Some are sapphires, some emeralds, some rubies or crystals. They provide the perfect backdrop for Lord Kṛṣṇa's pastimes.

Text 10

jambūnada-grāva-varān nirīkṣya
kṛṣṇāgrajo 'raṁ vṛṣabhānujā dhīḥ
dūraṁ prayāti sphaṭikocayāntāt
kṛṣṇāgrajo 'tretya api sāpi yatra

jambūnada—golden; *grāva-stones*; *varān*—excellent; *nirīkṣya*—seeing kṛṣṇa-

agrajah—Kṛṣṇa's elder brother Balarama; *aram*—for a long time; *vṛṣabhānuja*—of Śrīmatī Rādhārāṇī; *dhīḥ*—the conception; *dūram*—a great distance; *prayāti*—goes; *sphaṭika-uccaya-antāt*—from the crystals; *kṛṣṇa-agrajah*—Kṛṣṇa's elder brother; *atra*—here; *iti*—thus; *api*—also; *sa api*—she; *yatra*—where.

If, while walking on Govardhana Hill, Kṛṣṇa's elder brother Balarāma sees a series of golden stones, He thinks: "the daughter of King Vṛṣabhānu must have just now walked before Me," and He changes course to avoid an awkward situation. In the same way, if She sees a series of crystal stones, She thinks: "Balarāma must have just now walked before Me," and She changes Her course.

Text 11

*kṛṣṇas tu jambūnada-madhyam eti
muhuh sva-kānta-dyuti-viddha-buddhiḥ
kāntāpi tasyendramaṇī-śilāntam
kānta-bhramāc chrī-hari-dāsa-vārye*

kṛṣṇaḥ—Kṛṣṇa; *tu*—indeed; *jambūnada-madhyam*—golden stones; *eti*—approaches; *muhuh*—repeatedly; *sva*—His own; *kānta*—of the beloved; *dyuti*—luster; *viddha*—pierced; *buddhiḥ*—with the conception; *kānta*—His beloved; *api*—also; *tasya*—of Him; *indramaṇī-śila-antam*—sapphire; *kānta*—her lover; *bhramāt*—from the false conception; *śrī-hari*—of Śrī Hari; *dāsa*—of the servants; *vārye*—on the best.

If, on Govardhana Hill, which is the best of Lord Hari's servants, Śrī Kṛṣṇa sees a golden stone, He takes it to be His beloved. In the same way, His beloved sees a sapphire, She assumes it is Her lover.

Text 12

*yasyāṅga-śobhā na vilobhayanti
kaṁ vā nikuñjeṣu darīṣu dṛṣṭāḥ
kṛṣṇasya kāntā-nivahasya hārā-
dibhiḥ padālāktaka-carvitādyaiḥ*

yasya—of whom; *aṅga*—of the form; *śobhaḥ*—beauty; *na*—does not; *vilobhayantī*—enchant; *kaṁ vā*—whom? *nikuñjeṣu*—in the groves; *darīṣu*—in the caves; *dṛṣṭāḥ*—seen *kṛṣṇasya*—of Śrī Kṛṣṇa; *kāntā*—the beloved gopīs; *nivahasya*—of the multitude; *hāra-ādibhiḥ*—with necklaces and other ornaments; *pada-alākta*—with red lac to decorate the soles; *carvita*—with betel-nuts; *ādyaiḥ*—and other articles.

The gopīs' necklaces, ornaments, red foot cosmetic, betelnuts, and other paraphernalia gaze on the beauty of Govardhana Hill's groves and caves. Who would not become enchanted by the beauty of Govardhana Hill?

Text 13

*yasyendranīla-maṇir eva kṛṣṇo
jambūnadāny eva tadīya-kāntāḥ
tat-kelayo yasya kuṭumba-bhāvā
govardhanam taṁ kavayantu ke vā*

yasya—of whom; *indranīlaḥ maṇiḥ*—sapphire; *eva*—certainly; ; *kṛṣṇaḥ*—Kṛṣṇa; *jambūnadāni*—golden ornaments; *eva*—certainly; *tadīya*—His; *kāntāḥ*—beloved gopīs; *tat*—of Them; *kelayaḥ*—pastimes; *yasya*—of whom; *kuṭumba*—bhāvāḥ—family; *govardhanam*—Govardhana; *taṁ*—this; *kavayantu*—may describe; *ke*—who?; *vā*—or.

Śrī Kṛṣṇa is the sapphire, and the gopīs the golden necklaces ornamenting Govardhana Hill. The pastimes of Kṛṣṇa and the gopīs are the sons and daughters of Govardhana Hill. Who is able to describe the glories of Govardhana Hill?

Text 14

*sat tāṇḍavam tāṇḍavinaś caranti
gāyanti bhṛṅgāś ca pikāś ca vīkṣya
tanvanti tālam bahu-pakṣiṇo 'nye
hares tu sevā hari-dāsa-vārye*

sat—transcendental; *tāṇḍavam*—dancing; *tāṇḍavinaḥ*—peacocks; *caranti*—performs; *gāyanti*—sing; *bhṛṅgāḥ*—bees; *ca*—and; *pikāḥ*—cuckoos; *ca*—also; *vīkṣya*—having seen; *tanvanti*—do; *tālam*—rhythmic accompaniment; *bahu*—many; *pakṣināḥ*—birds; *anye*—other; *hareḥ*—for Lord Hari; *tu*—indeed; *sevāḥ*—services; *hari*—of Lord Hari; *dāsa*—of the servants; *vārye*—on the best.

The peacocks dance enthusiastically, the bees and cuckoos sing melodiously, and many other birds chirp a rhythmic accompaniment, as they all gaze on the service to Lord Hari done by Govardhana Hill, the best of Lord Hari's servants.

Text 15

*paryanta-bhūmim parito yadīyam
kṛṣṇasya khelāvali-lālitāni
kuṇḍāni kuñjāni padāni bhānti
san-nirjharās te paritaḥ sravanti*

paryanta-bhūmim—the adjoining area; *paritaḥ*—in all directions; *yadīyam*—in relation to which; *kṛṣṇasya*—of Lord Kṛṣṇa; *khela*—of pastimes; *avali*—of a host lalitāni—charming; *kuṇḍāni*—lakes; *kuñjāni*—groves; *padāni*—and other places; *bhānti*—are splendidly manifest; *sat*—transcendental; *nirjharāḥ*—streams; *te*—they; *paritaḥ*—in all directions; *sravanti*—flow.

The land around Govardhana Hill in all directions is filled with many lakes, groves, and other charming places of Lord Kṛṣṇa's pastimes. Many lovely streams flow from Govardhana Hill onto these lands in all directions.

Text 16

*tat-pūrvato dāna-nivartanākhyam
kuṇḍam yadiya-smaraṇena sadyaḥ
śrī-rādhikā-tad-dayito 'py udañcad-
romāñca-kampāñcita-sundaraḥ syāt*

tat—of that; *pūrvataḥ*—to the east; *dāna-nivartana*—Dāna-nivartana; *akhyam*—named; *kuṇḍam*—lake; *yadiya*—of which; *smaraṇena*—by the remembrance; *sadyaḥ*—at once; *śrī-rādhika*—of Śrīmatī Rādhārāṇī; *tad-dayitaḥ*—and her lover; *api*—also; *udañcat*—manifesting; *romāñca*—hairs standing up; *kampa-añcita*—trembling *sundaraḥ*—beautiful; *syāt*—are.

To the east is Dāna-nivartana-kuṇḍa. When Śrī Rādhikā's handsome beloved remembers it, He begins to tremble, and the hairs on His body stand erect.

Text 17

*tato 'pi pūrve para-rāsa-lilā-
valī-sthalī śāti-baliyāsī yā
smṛtāpi tām tam naṭayaty akaṇḍe
svīye rase candra-sarovaram ca*

tataḥ—of this; *api*—also; *pūrve*—to the east; *para*—Rādhā; *rāsa*—rāsa-dance; *lilā*—of pastimes; *avalī*—of a host; *sthalī*—the place; *śa*—that; *ati*—very; *baliyāsī*—full of transcendental potencies; *yā*—which; *smṛta*—remembered; *api*—even; *tam*—her; *tam*—Him; *naṭayati*—cause to dance; *akaṇḍe*—suddenly; *svīye*—in Their own; *rase*—transcendental mellows; *candra-sarovaram*—Candra—sarovara; *ca*—and.

To the east of that is Candra-sarovara, where the divine couple enjoyed many rāsa-dances. The memory of this place makes Them dance in ecstatic love.

Text 18

*govardhana-prāg-diśi dakṣiṇāmśe
saṅkarsaṇānanda-sarovaram tat
tat-pūrvato rājati tac ca gaurī-
tīrtham na gaurī-pātir eti yat tu*

govardhana—of Govardhana Hill; *prāk-diśi*—to the east; *dakṣiṇa*—in the

southern; *amse*—part; *saṅkarśana-ānanda-sarovaram*—Saṅkarśananānda-sarovara; *tat*—that; *tat*—of that; *pūrvataḥ*—to the east; *rājati*—is splendidly manifest; *tat*—that; *ca*—also; *gaurī-tīrtham*—Gaurī—tīrtha; *na*—not; *gaurī*—of gaurī; *pātiḥ*—the husband; *eti*—goes; *yat*—to which; *tu*—indeed.

Southeast of Govardhana Hill is Saṅkarśana-ānanda-sarovara, and to the east of that is Gaurī-tīrtha, which is scrupulously avoided by Gaurī's husband, Lord Śiva.

Text 19

sadā tayā tasya vihāra-hetoḥ
saubhāgya-bhāgyāmṛta-bhūri-bhārah
tasyāḥ priyaṁ yatra samasta-vidyā-
patim cakārāśu nikuñja-vidyām

sadā—eternally; *tayā*—with Her; *tasya*—of Him; *vihāra*—pastimes; *hetoḥ*—on account of; *saubhāgya*—during the full moon night of the month of Śravana; *bhāgya*—of good fortune; *āmṛta*—nectar; *bhūri-bhārah*—great abundance; *tasyāḥ*—of Her; *priyaṁ*—beloved; *yatra*—where; *samasta*—all; *vidyā*—of knowledge; *yā-patim*—the master; *cakārā*—made; *asu*—quickly; *nikuñja*—of the grove; *vidyām*—the knowledge.

The nectar flood of supreme good fortune rising from His eternal pastimes with Her has made Her beloved supremely learned in the philosophy of forest-pastimes.

Text 20

saṅkarśanam dāna-nivartanam ca
kuṇḍa-dvayam yat-tad-ubhe tu madhye
mahānna-kūṭotsavam ātanoti
ānanda-rājo yuvarāja-rañjī

saṅkarśanam—Saṅkarśana-sarovara; *dāna-nivartanam*—Dāna-nivartana-kuṇḍa; *ca*—and; *kuṇḍa*—of lakes; *dvayam*—pair; *yat-tad-ubhe tu madhye*—between which; *maha*—anna-kūṭa-utsavam—the mahānna-kūṭa-festival; *atanoti*—performs; *ānanda-rājah*—Ānandarāja-tīrtha; *yuvarāja*—the young prince of Vraja; *rañjī*—delighting.

In between Saṅkarśana-sarovara and Dāna-nivartana-kuṇḍa is Ānandarāja-tīrtha, where the Mahānna-kūṭa festival delighted the young prince of Vraja.

Text 21

paścāc ca tasyollasitāspadeṣu
kṛṣṇasya keli-kavalī-kṛteṣu
śrī-dāna-ghaṭṭe sumanī-su-ghaṭṭe

yatrobhayo rāsa-vaco vilāṣḥ

paścāt—to the west; *ca*—also; *tasya*—of that; *ullasita*—splendid; *aspadeṣu*—place; *kṛṣṇasya*—of Śrī Kṛṣṇa; *keli*—of pastimes; *kavalī*—kṛteṣu—mouthfuls; *śrī-dhāna-ghatte*—Śrī Dhāna-ghāta; *sumanī-sughatte*—sumanī-ghāta; *yatra*—where; *ubhayoḥ*—of both; *rāsa-vacaḥ*—playful conversation; *vilāsaḥ*—pastime.

West of that are two splendid places in the mouth of Kṛṣṇa's pastimes. They are Śrī Dhāna-ghāta and Śrī Sumanī-ghāta, where the divine couple playfully talked and joked.

Text 22

tad-dāna-kelī-kali-vāg vilāso
vismāpayām āsa na kaṁ janam yaḥ
tayoḥ api śrota-tatīm aṭanna-
naṭī-karoty āśu manas tanūmś ca

tat—of them; *dāna-keli*—the dana-keli pastime; *kali-vāk*—quarrel; *vilāsaḥ*—pastime; *vismāpayām āsa*—astonished; *na*—not; *kaṁ*—what?; *janam*—person; *yaḥ*—which; *tayoḥ*—of the divine couple; *api*—also; *śrota*—of the ear; *tatīm*—the surface; *atan*—travelling; *naṭī-karoti*—causes to dance; *āśu*—immediately; *manas*—the mind; *tanum*—body; *ca*—and.

At this place the divine couple enjoyed the playful quarrel pastime known as dāna-keli. Who would not be astonished by this pastime? When this pastime enters the ears it makes both the body and mind dance.

Text 23

puccham mayūrākṛti kasya tasya
govinda-kuṇḍasya ca dakṣiṇāmśe
gala-sthalī-mānasa-jāhnavī sā
nau-khelanam yatra tayoh sadā syāt

puccham—father; *mayūra*—of a peacock; *akṛtikasya*—from the body; *tasya*—of that; *govinda-kuṇḍasya*—of Govinda-kuṇḍa; *ca*—also; *dakṣiṇa*—amśe—in the south; *gala*—on the neck; *sthalī*—placed; *manasa*—jāhnavī—the Mānasa-gaṅgā river; *sā*—that; *nau*—boat; *khelanam*—pastimes; *yatra*—where; *tayoh*—of the divine couple; *sadā*—eternally; *syāt*—are.

Govardhana Hill resembles a gigantic peacock that has Govinda-kuṇḍa as its tail. The Mānasa-gaṅgā, where the divine couple eternally enjoys boat-sailing pastimes, enters into the waters of Govinda-kuṇḍa.

Text 24

nau-khelanam yatra tayoh śrutinām
patham kathañcid yadi tat prayāti
tadaiva ruddham kurute balena
balena ca tyājayitum na śakyam

nau—boat; khelanam—pastimes; yatra—where; tayoh—of the divine couple; śrutinām—of the ears; patham—the path; kathañcit—somewhat; yadi—if; tat—that; prayāti—goes; tadā—then; eva—certainly; ruddham—stopped; kurute—balena—by force; balena—by force; ca—also; tyājayitum—to abandon; na—not; śakyam—is possible.

If one hears about the divine couple's boat-sailing pastimes, he will become stunned in ecstasy, and it will not be possible for him to stop hearing about them.

Text 25

yasyās taṭe puṇḍraka-mandapāni
trailokya-śobhā-rasa-mandapāni
tayor dvayor ujjala-bhāvitāni
bhavanti nityam hṛdi bhāvitāni

yasyāḥ—of which; taṭe—on the shore; puṇḍraka—of madhavi creepers; mandapāni—groves; trailokya—of the three worlds; śobhā—beauty; rasa—nectar; mandapāni—cottages; tayoh—of Them; dvayoh—both; ujjala-bhāvitāni—splendid transcendental loving pastimes; bhavanti—are; nityam—eternally; hṛdi—in the heart; bhāvitāni—manifest.

On the Mānasa-gaṅgā's shores are many mādhavī-vine pavilions with nectar beauty that shines in the three worlds. There the divine couple enjoys splendid pastimes that are eternally remembered in the world's hearts.

Text 26

jala-sthala-sthaiḥ kusumair asīmaiḥ
saran-marandaiḥ kusumākarākhyah
padmākaro rājati kuñja-puñjair
girīndra-varyānanam eva kim saḥ

jala—of water; sthala—place; sthaiḥ—situated; kusumaiḥ—with flowers; asīmaiḥ—without limit; sarat—trickling; marandaiḥ—nectar; kusuma—flowers; ākara—form; akhyah—named; padmākaraḥ—lake; rājati—is splendidly manifested; kuñja-puñjaiḥ—with many groves; girī-indra—of Govardhana, the king of mountains; varya—excellent; ananam—face; eva—certainly; kim—is it?; saḥ—this.

With its nearby forest groves and the limitless nectar-trickling flowers in its

waters, Kusuma-sarovara shines with great splendor. Is it the handsome face of Govardhana Hill, the king of mountains?

Text 27

*gopī-svarūpāpti-para-prasūna-
praphullatāyai kusumākaro 'yam
śrī-nāradao yatra babhūva gopī
snānaika-mātrād iti mohanoktiḥ*

gopī—gopī; *svarūpa*—form; *apti*—attainment; *para*—best; *prasūna*—flowers; *praphullatāyai*—for blossoming; *kusumākaraḥ*—Kusuma sarovara; *ayam*—this; *śrī-nāradaḥ*—Nārada Muni; *yatra*—where; *babhūva*—became; *gopī*—a gopī; *snāna*—by bathing; *eka*—once; *mātrāt*—only; *iti*—thus; *mohana*—of the charming Supreme Personality of Godhead; *uktiḥ*—the statement.

This lake is known as kusuma-sarovara because of the many blossoming flowers, destined to become gopīs in the future, that grow in its waters. Simply by once bathing in this Kusuma-sarovara, Nārada Muni attained a gopī-form. This fact is directly confirmed in the words of the enchanting Supreme Personality of Godhead.

Text 28

*yam pānināpālayad īśa eva
yo 'pālayat tat-parivāram eva
krīdaty ajasram svayam eva yatra
sa kena varṇyo hari-dāsa-vāryaḥ*

yam—which; *pāninā*—with His hand; *apālayat*—protected; *īśaḥ*— the Supreme Personality of Godhead; *eva*—certainly; *yam*—who; *apālayat*—protected; *tat-parivāram*—the Lord's associates; *eva*—certainly; *krīdati*—performs pastimes; *ajasram*—eternally; *svayam*—personally; *eva*—certainly; ; *yatra*—where; *saḥ*—this; *kena*—by whom?; *varṇyaḥ*—may be described; *hari*—of Lord Hari; *dāsa*—of the servants; *vāryaḥ*—the best.

The Supreme Personality of Godhead eternally enjoys pastimes on Govardhana Hill. He personally lifted Govardhana Hill with His own hand to protect His cowherd associates. Who is able to describe the glories of Govardhana Hill, the best of Lord Hari's servants?

Text 29

*śrī-rādhikā-kṛṣṇa-sarovare te
tat-prema-pūrṇe kila yasya netre
govardhano bhāti sa-gopa-gopī-*

go-vardhano mādharma-mādhurībhyaḥ

śrī-rādhikā—of Śrīmatī Rādhārāṇī; *kṛṣṇa*—of Śrī Kṛṣṇa; *sarovare*—the two lakes; *te*—they; *tat*—of Them; *prema*—with the love; *pūrṇe*—filled; *kila*—indeed; *yasya*—of which; *netre*—the two eyes; *govardhanaḥ*—Govardhana Hill; *bhāti-is splendidly manifest*; *sa*—with; *gopa*—gopas; *gopī*—gopīs; *go*—the cows; *vardhanaḥ*—nourishing; *mādhava*—of Lord Mādhava *mādhurībhyaḥ*—because of the transcendental sweetness.

Rādhā-kuṇḍa and Śyāma-kuṇḍa are Govardhana's two love-filled eyes. Because it nourishes the gopas, gopīs, and surabhi cows with Lord Mādhava's sweetness, it shines with the name "go-vardhana".

Text 30

lāvanya-vanyāṁṛta-śuddha-kāndo
śobhā-samudrātiśayāśayau ye
mādhurya-caryā-caya-cāru-mūle
śrī-rādhikā-kuṇḍa-mukunda-kuṇḍe

lāvanya—of beauty; *vanya*—of the flood; *āṁṛta*—nectar; *śuddha*—pure; *kāndaḥ*—origin; *śobhā*—of splendor; *samudra*—ocean; *atiśaya*—great; *asayau*—reservoirs; *ye*—which; *mādhurya*—in *mādhurya-rasa*; *caryā*—devotional service; *caya*—abundance; *cāru*—charming; *mūle*—roots; *śrī-rādhikā-kuṇḍa*—Rādhā-kuṇḍa; *mukunda-kuṇḍe*—and Śyāma-kuṇḍa.

Śyāma-kuṇḍa and Rādhā-kuṇḍa are two great floods of the nectar of beauty. They are two great oceans of splendor. They are two beautiful roots from which sweet devotional service grows.

Text 31

dvayos tayoh prema-maṇī khanī ye
vilāsa-ratnāvali-valli-bīje
rasaika-rūpe madhura-svarūpe
kim tau lasantau sarasī bhavantau

dvayoh—both; *tayoh*—of them; *prema*—of pure love; *maṇī*—with the jewels; *khanī*—two mines; *ye*—which; *vilāsa*—of transcendental pastimes; *ratna*—of jewels; *avali*—series; *valli*—of the creeper; *bīje*—the seed; *rasa*—nectarean mellows; *eka*—sole; *rūpe*—forms; *madhura*—sweet; *svarūpe*—forms; *kim*—how is it; *tau*—they; *lasantau*—splendidly manifest; *sarasī*—two lakes; *bhavantau*—are.

They are two jewel-mines of love. They are two seeds from which grow the jewel-vines of transcendental pastimes. How did they become two splendid and nectar-sweet lakes?

Text 32

yayoḥ vilokena tayoh pratītiḥ
tayor iva syād anubhūti-bhūtiḥ
sākṣād-avāptiś ca tathānavādyā
sadyo bhavaty eva vadanti vidyāḥ

yayoḥ—of whom; vilokena—by the sight; tayoh—of Them; pratītiḥ—belief; tayoh—of Them; iva—like; syāt—is; anubhūti—of direct perception; bhūtiḥ—manifestation; sākṣāt—direct; avāptiḥ—attainment; ca—also; tathā—in that way; anavādyā—perfect; sadyaḥ—at once; bhavati—is; eva—certainly; vadanti—say; vidyāḥ—the learned.

By seeing these two lakes, Rādhā and Kṛṣṇa believe They are present in them. It is as if They directly see each other there. The wise say that by approaching these lakes one directly approaches Rādhā and Kṛṣṇa.

Text 33

dvayoḥ sudurlabhyatayā yadi syāt
parasparotkaṅṭhita-bhūri-bhārāḥ
dvāv eva yad dvandva-samāśrayātau
paraspara-prāpti-rasāti-siktau

dvayoḥ—of the divine couple; sudurlabhyatayā—with the difficulty of meeting; yadi-if; syāt—is; paraspara—mutual; utkaṅṭhita-bhūri-bhārāḥ—the great burden of longings; dvau—both; eva—certainly; ; yat—because; dvandva—of the Couple; samāśrayatau—shelters; paraspara—mutual; prāpti—attainment; rasa—nectar; ati—much; siktau—sprinkled.

Longing to meet, but forced to remain separate, Rādhā and Kṛṣṇa assumed the forms of Rādhā-kuṅḍa and Śyāma-kuṅḍa. In this way They become splashed with the nectar of meeting each other.

Text 34

rādhaiva kuṅḍam dravatām gatābhūt
kṛṣṇekṣaṇānanda-bhareṇa manye
kṛṣṇo 'pi rādhekṣaṇa-moda-bhārāt
tenaiva tan-nāma-guṇād dvi-kuṅḍī

rādhā—Śrīmatī Rādhārāṇi; eva—certainly; kuṅḍam—alake; dravatām—liquidity; gata—attained; abnhut—was; kṛṣṇa—of Śrī Kṛṣṇa; ikṣaṇa—from the sight; ānanda—of bliss; bhareṇa—by the abundance; manye—I think kṛṣṇaḥ—Śrī Kṛṣṇa; api—also; rādhā—of Śrīmatī Rādhārāṇi; ikṣaṇa—from the sight; moda—of bliss; bhārāt—because of the abundance; tena—for this reason; eva—certainly; ; tat—of

Them; *nāma*—from the names; *guṇāt*—and qualities; *vikunḍī*—two lakes.

I think that when Rādhā saw Kṛṣṇa She melted with ecstasy and thus assumed the liquid state of the waters of Rādhā-kunḍa, and in the same way when Kṛṣṇa saw Rādhā He also melted in ecstasy and became the waters of Śyāma-kunḍa. In this way these two lakes bear the names and qualities of the divine couple.

Text 35

kāruṇya-mātrātīsayāj janeṣu
svākīya-mādhurya-bharānubhūtyai
tau sto dravantau sarasī bhavantau
majjanti santas tad ihollasantah

kāruṇya—mercy; *mātrā*—only; *atīsayāt*—because of great; *janeṣu*—on the living entities; *svākīya*—Their own; *mādhurya*—sweetness; *bhara*—abundance; *anubhūtyai*—for the direct perception; *tau*—they; *stah*—are; *dravantau*—liquid; *sarasī*—two lakes; *bhavantau*—become; *majjanti*—bathe; *santah*—the saintly devotees; *tat*—therefore; *iha*—here; *ullasantah*—jubilant.

Out of great kindness to the people, so they could directly taste Their sweetness, Rādhā and Kṛṣṇa have become these two lakes. Shining with happiness, the devotees bathe in these two lakes.

Text 36

premaiva tad yugma-varasya yugmam
kuṇḍasya manye tad ihāsu dhanyāḥ
majjanti tan majjana-mātram eva
premnīti nāmnāpi tayor dvi-kunḍī

prema—love; *eva*—certainly; *tat*—this; *yugma-varasya*—of the divine couple; *yugmam*—pair; *kuṇḍasya*—of lakes; *manye*—I think; *tat*—therefore; *iha*—her; *āsu*—immediately; *dhanyāḥ*—fortunate persons; *majjanti*—bathe; *tat*—therefore; *majjana*—bathing; *mātram*—only; *premnī*—in pure transcendental love; *iti*—thus; *nāmnā*—by name; *api*—also; *tayor*—of Them; *dvi-kunḍī*—the two lakes.

I think these two lakes are the divine couple's love. They who are fortune bathe there. Because bathing there is like bathing in Their transcendental love, these two lakes bear the names of the divine couple.

Text 37

tayo raso yo madhuraḥ sa eva
varṇa-dvayādy-anta-viparyayena
virājate tyanta-rahasya-bhāvān

majjanti taj-jñāḥ sara ity udīrya

tahoḥ—of the divine couple; *rasaḥ*—the nectarean mellows of love; *haḥ*—which; *madhuraḥ*—sweet; *saḥ*—that; *eva*—certainly; *varṇa*—of syllables; *dvaya*—pair; *ādi*—beginning; *anta*—and end; *viparyayena*—by reverse order; *virājate*—is manifest; *atyanta*—great; *rahasya*—secret; *bhāvāt*—because of the nature; *majjanti*—become immersed; *tat*—this; *jñāḥ*—those who understand; *sarah*—lake; *iti*—thus; *udīrya*—saying.

Spelled backwards, the word sara (lake) becomes rasa (nectar). They who are aware of this great secret bathe in these two lakes.

Text 38

tayor dvayor eva nikuñja-puñje
vilasya nānā-vidha-rasya-bhāvaiḥ
nirīkṣitum kuṇḍa-yugam sa kuñjam
yugmaṁ tayoh syāt tu cakora-yugmaṁ

tayoh—of Them; *dvayoh*—both; *eva*—certainly; *nikuñja*—groves; *puñje*—in the many; *vilasya*—performing pastimes; *nānā*—various; *vidha*—kinds; *rasya*—nectarean; *bhāvaiḥ*—with loving exchanges; *nirīkṣitum*—to see; *kuṇḍa*—of lakes; *yugam*—the pair; *saḥ*—this; *kuñjam*—grove; *yugmaṁ*—pair; *tayoh*—of them; *syāt*—became; *tu*—indeed; *cakora*—of cakora birds; *yugmaṁ*—pair.

Wishing to see Their sweet pastimes in the forest, the two lakes have become the divine couple's two pet cakora-birds.

Text 39

dvayor ati-prīti-parasparam tac
chrī-rādhikā-kuṇḍam akhaṇḍa-śobham
samantato yasya nikuñja-puñjāḥ
sakhī-janānām bhramarāli-guñjāḥ

dvayoh—of Them; *ati*—great; *prīti*—love; *parasparam*—mutual; *tac*—that; *śrī-rādhikā-kuṇḍam*—Śrī Rādhā-kuṇḍa; *akhaṇḍa*—great; *śobham*—with beauty; *samantataḥ*—on all sides; *yasya*—of which; *nikuñja*—groves; *puñjāḥ*—many; *sakhī-janānām*—of Rādhā's gopī-friends; *bhramara-ali*—of many bumble-bees; *guñjāḥ*—filled with the sounds.

Limitlessly beautiful Śrī Rādhā-kuṇḍa is filled with the divine couple's great love. On every side are the groves of Rādhā's friends and the humming of many bees.

Text 40

*tad-uttare śrī-lalitā pramodaṁ
nikuñja-padmaṁ maṇi-mātra-sadmaḥ
iśāna-koṇe kusumaika-klptam
kuñjam viśākhā-pramadaṁ prabhāti*

tat—of that; *uttare*—to the north; *śrī-lalitā*—of Śrī Lalitā; *pramodaṁ*—the delight; *nikuñja*—grove; *padmaṁ*—lotus; *maṇi*—of jewels; *mātra*—only; *sadmaḥ*—abode; *iśāna-koṇe*—to the north; *kusuma-of flowers*; *eka*—only; *klptam*—fashioned; *kuñjam*—grove; *viśākhā*—of Viśākhā; *pramadaṁ*—the delight; *prabhāti*—is splendidly manifest.

To the north is a jewel lotus-garden named Laltīā-pramoda. To the north is a flower-garden named Viśākhā-pramada.

Text 41

*pūrve yadiye 'khila-citra-kuñja-
citrā-pramoda-dala-puṣpa-citram
pūrṇendu-kuñje 'nala-koṇa-mūle
ya indulekhā-pramadaḥ pragītaḥ*

pūrve—in the east; *yadiye*—in which; *akhila*—all; *citra*—wonderful; *kuñja*—grove; *citra*—Citra-gopī; *pramoda*—delighting; *dala-petals*; *puṣpa*—of flowers; *citram*—colorful; *pūrṇa*—full; *indu*—moon; *kuñje*—in the grove; *anala-koṇa-mūle*—in the southeast; *yaḥ*—which; *indulekha*—Indulekha-gopī; *pramadaḥ*—the delight; *pragītaḥ*—described.

To the east is Citrā-pramoda, a wonderful garden of colorful flowers. To the southeast is Pūrṇendu-kuñja, the delight of Indulekhā-gopī.

Text 42

*yad-dakṣiṇe prema-nikuñja-varyam
śrī-campavallī-sukhadaṁ cakāsti
yatra sthite rādhikayāpi kṛṣṇe
rādhām avīkṣyeva gataiva vṛddhā*

yat—of which; *dakṣiṇe*—to the south; *prema*—of love; *nikuñja*—grove; *varyam*—excellent; *śrī-campavallī*—of Campakalatā—gopī; *sukha*—happiness; *dam*—granting; *cakāsti*—is manifested; *yatra*—where sthite—situated; *rādhikayā*—with Śrīmatī Rādhārāṇi; *apī*—also; *kṛṣṇa*—when Śrī Kṛṣṇa; *rādhām*—Śrīmatī Rādhārāṇi; *avīkṣya*—not observing; *iva*—as if; *gata*—gone; *eva*—certainly; *vṛddhā*—Jaṭilā.

To the south is Prema-kuñja, the delight of Campakalatā-gopī. Śrī Rādhā slips away from the protection of her mother-in-law Jaṭilā to meet Kṛṣṇa in this grove.

Text 43

yan-nairṛte nīla-nikuñja-kuñje
śrī-raṅgadevī-sukhadendranīle
śrī-rādhayāsīnam aveksya kṛṣṇam
tam ślāghayivā jaratī gatāram

yat—of which; *nairṛte*—in the southwest; *nīla*—blue; *nikuñja-kuñje*—in the grove; *śrī-raṅgadevī*—of Śrī Raṅgadevī-gopī; *sikdhada*—the delight; *indranīle*—with sapphires; *śrī-rādhayā*—with Śrīmatī Rādhārāṇi; *asīnam*—seated *aveksya*—seeing; *kṛṣṇam*—Kṛṣṇa; *tam*—her; *ślāghayivā*—praising; *jaratī*—Jaṭilā; *gata*—left; *aram*—quickly.

In the southwest is the sapphire-studded grove named Nīla-nikuñja, the delight of Śrī Raṅgadevī-gopī. Once Rādhā's mother-in-law Jaṭilā happened upon the divine couple sitting together in this sapphire-grove. Jaṭilā could not see Kṛṣṇa, whose bodily luster camouflaged Him against the background of sapphires. Jaṭilā thought Rādhā was sitting alone. She glorified Her daughter-in-law, and quickly left.

Text 44

śrī-tuṅgavidyā-sukhadam nikuñjam
yatra paścime bhāty aruṇam tad-akhyam
śyāmam nikuñjam kila vāyu-koṇe
sukhāya yan-mārakataṁ sudevyāḥ

śrī-tuṅgavidyā—of Śrī Tungavidyā-gopī; *sukhadam*—the delight; *nikuñjam*—grove; *yatra*—where; *paścime*—in the west; *bhāti*—is manifest; *aruṇam*—reddish; *tat*—of that; *akhyam*—the name śyāmam—green; *nikuñjam*—grove; *kila*—indeed; *vāyu-koṇe*—in the northwest; *sukhāya*—for the delight; *ya*—which; *mārakataṁ*—emerald; *sudevyāḥ*—of sudevī-gopī.

To the west is Aruṇa-kuñja, the red-flower-filled grove that is the delight of Tuṅgavidyā-gopī. To the northwest is the green grove Mārakata-kuñja (grove of emeralds), which is the delight of Sudevī-gopī.

Text 45

śrī-kuṇḍa-madhye 'pi jalopariṣṭham
vicitra-saṅkhyam maṇi-mandiram yat
anaṅga-mañjary-anurāga-bhāgam
bhāgam vinā kas tad avaitu lokah

śrī-kuṇḍa—of Rādhā-kuṇḍa; *madhye*—in the middle; *api*—also; *jala*—the water;

upari—above; *ṣṭham*—situated; *vicitra-saṅkhyam*—wonderful; *maṇi*—jewelled; *mandiram*—palace; *yat*—which; *anaṅga-mañjarī*—of Anaṅga-mañjarī; *anurāga-bhāgam*—the place of the loving service; *bhāgam*—opulence; *vinā*—without; *kaḥ*—what?; *tat*—this; *avaitu*—may understand; *lokaḥ*—person.

Placed over the waters in the middle of Rādhā-kuṇḍa is a wonderful jewel palace where Anaṅga-mañjarī with great love serves the divine couple. Without love and devotion who is able to know about this palace?

Text 46

śrī-kuṇḍam etan nikhilāś ca kuñjā
padam ca panthās ca yathā yathaiṣam
govinda-lilāmṛta eti sarvaṁ
govinda-lilāmṛta-manyā-garvam

śrī-kuṇḍam—Rādhā-kuṇḍa; *etat*—this *nikhilāḥ*—all; *ca*—also; *kuñjāḥ*—the groves; *padam*—the place; *ca*—also; *panthāḥ*—the paths; *ca*—also; *yathā yathā*—just as; *eṣam*—them; *govinda-lilāmṛte*—in the Govinda-lilāmṛta; *eti*—goes; *sarvam*—all; *govinda-lilā-āmṛta-manyā-garvam*—filled with the nectar of Lord Govinda's pastimes.

All the groves, paths, and various places around Rādhā-kuṇḍa are filled with the nectar of Lord Govinda's pastimes. All these places are elaborately described in Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī's book Śrī Govinda-lilāmṛta.

Text 47

rahasya-lilāvali-valgu-nādaḥ
pramatta-rādhākhyā-yad-ādi-pādaḥ
nandīśvarād dakṣiṇa-pāścimādau
yan-madhyataḥ kāmyavanādy-anādau

rahasya—confidential; *lilā*—of pastimes; *avali*—multitude; *valgu-nādaḥ*—beautiful; *pramatta*—maddened with love; *rādhā*—Śrīmatī Rādhārāṇī; *akhyā*—named; *yat*—which; *ādi*—beginning with; *pādaḥ*—places. *nandīśvarat*—from Nandīśvara Hill; *dakṣiṇa*—to the south; *pāścima*—and west; *ādau*—beginning with; *yat*—of which; *madhyataḥ*—in the middle; *kāmyavana*—Kāmyavana; *ādi*—beginning with; *anādau*—beginningless.

To the south and west of Nandīśvara Hill are Kāmyavana Forest and many other beautiful places, such as Pramatta-rādhā-tīrtha, where the divine couple enjoy many confidential pastimes.

Text 48

yatrākhilaiśvarya-mahārya-lilā-
valī baliyasy abaleva līnā
mādhurya-caryā-caya-cāru-varyā-
cāryasya pādāmbuja-saurabheṣu

yatra—where; akhila—all; aiśvarya—opulences; maha-arya—transcendental; lilā—of pastimes; avalī—multitude; baliyasī—powerful; abala—a woman; iva—like; līnā—entered; mādhurya—of sweetness; caryā—of pastimes; caya—multitude; cāru—beautiful; varyā—best; acāryasya—of the performer; pāda—feet; ambuja—of the lotus; saurabheṣu—in the fragrance.

When the fragrance of the divine couples' pastimes of sweetness enter this place, the powerful goddess of the pastimes of supreme opulence hides.

Text 49

śrī-rāma-līlāvali-sākṣi-laṅkā-
kuṇḍam mahoddaṇḍa-rasābdhi-tuṇḍam
yatroditā śrīla-mukunda-kelī
śrī-rādhikā-rañjana-mañju-pañjī

śrī-rāma—of Śrī Rāmacandra; līlā—of pastimes; avalī—multitude; sākṣī—directly laṅkā-kuṇḍam—Laṅkā-kuṇḍa; maha-uddaṇḍa—great; rasa-abdhi—ocean; tuṇḍam—face; yatra—where; uditā—arose; śrīla-mukunda—of Lord Mukunda; kelī—the pastimes; śrī-rādhikā—of Śrīmatī Rādhārāṇī; rañjana—the delight; mañju—beautiful; pañjī—narration.

At the place known as Laṅkā-kuṇḍa, Lord Mukunda delighted Śrī Rādhikā by narrating Lord Rāmacandra's pastimes of bridging the great ocean and travelling to Laṅkā.

Text 50

lukāyana-khyāti-vicitra-kelau
śrī-rādhayā mādharma-mādhurī sā
yatrodita-citra-tad-āli-mālām
ālāpane citrayatīva yātau

lukāyana-khyāti—named likāyana; vicitra—wonderful; kelau—in the pastime; śrī-rādhayā—with Śrīmatī Rādhārāṇī; mādharma—of Lord Mādhava; mādhurī—sweetness; sā—that; yatra—where; udita—risen; citra—wonder; tat—of her; āli-malam—the goī-friends; ālāpane—in the conversation; citrayatī—astonishes; iva—like; yātau—gone.

As Śrī Śrī Rādhā-Mādhava converse during the wonderful lukāyana pastimes in Kāmyavana, They manifest a great transcendental sweetness that astonishes Their gopī-friends.

Text 51

*evam-vidhāneka-rasāspadāni
kuṇḍāni kuñjāni lasanti yatra
kṛṣṇasya kāmīyāni vanāni yatra
santīti tat kāmīyavanam vadanti*

evam-vidhā—in this way; *aneka*—many; *rasa*—of transcendental mellows; *aspadāni*—places; *kuṇḍāni*—lakes; *kuñjāni*—groves; *lasanti*—are splendidly manifest; *yatra*—where; *kṛṣṇasya*—of Śrī Kṛṣṇa; *kāmīyāni*—charming; *vanāni*—forest; *yatra*—where; *santi*—are; *iti*—thus; *kāmīyavanam*—Kāmīyavana; *vadanti*—they say.

Because of its many charming (kāmīya) forests, groves, and lakes, where Lord Kṛṣṇa relishes the sweetness of His pastimes, this place is known as Kāmīyavana.

Text 52

*sūryasya mūrtiḥ sarasī ca yatra
śrī-rādhikāyāś ca tad-arcanāyāḥ
vadanti yac-chāntvanu-vāsa-samjñam
tad-ikṣaṇānīva tad-ikṣaṇāni*

sūryasya—of the sun-god; *mūrtiḥ*—the deity; *sarasī*—lake; *ca*—also; *yatra*—where; *śrī-rādhikāyāḥ*—of Śrīmatī Rādhārāṇī; *ca*—also; *tad*—the deity; *arcanāyāḥ*—worshipping; *vadanti*—say; *which*; *sāntanu*—of Sāntanu Muni; *vāsa*—the residence; *samjñam*—named; *tad*—of the deity; *ikṣaṇī*—seeing; *iva*—as if; *tad*—of Śrīmatī Rādhārāṇī; *ikṣaṇāni*—seeing.

By a lake there, at the place the people call Sāntanu-vāsa, is a sun-god deity Śrī Rādhā worships. On the pretext of seeing that deity She gives him a chance to see Her.

Text 53

*chadiḥ śilā yatra tad-ahva-śaile
kṛṣṇasya nānā-kutukāspadāni
kṛṣṇasya kautūhala-bāspadāni
kṛṣṇasya kau tūha-lavāspadāni*

chadiḥ—roof; *śilā*—rock; *yatra*—where; *tad*—of that; *ahva*—name; *śaile*—on the mountain; *kṛṣṇasya*—of Lord Kṛṣṇa; *nānā*—various; *kutuka*—of wonderful pastimes; *aspadāni*—abodes; *kṛṣṇasya*—of Lord Kṛṣṇa; *kautūhala*—of joy; *bāspa*—tears; *dani*—giving; *kṛṣṇasya*—of Lord Kṛṣṇa; *kau*—on the earth; *tu*—indeed; *uha-lava*—of playful guessing and speculation; *aspadāni*—abodes.

In Kāmyavana is a mountain named Chadi-śilā (roof of rocks). There Kṛṣṇa enjoyed many wonderful pastimes. There Kṛṣṇa wept tears of joy. There Kṛṣṇa played guessing games and spoke many playful words.

Text 54

*nandasya navyo nilayo 'sti yatra
ratnākaro ratna-saraś-chalena
lilāvaloke yutayaiva līno
lālitya-lālyam lalitādi-kuṇḍam*

nandasya—of Nanda Mahārāja; *navyaḥ*—new; *nilayaḥ*—home; *asti*—is; *yatra*—where; *ratna-akaraḥ*—the jewel-filled ocean; *ratna-saraḥ*—a jewel filled lake; *chalena*—on the pretext; *lilā*—of pastimes; *avaloke*—in the sight; *yutaya*—endowed; *eva*—certainly; *līnaḥ*—entered; *lālitya-lālyam*—charming; *lalitā-ādi-kuṇḍam*—Lalitā-kuṇḍa, and the lakes of the other gopīs.

Nanda Mahārāja made his new home at Kāmyavana. disguised as a small lake, the ocean of jewels stood at his doorstep. Nearby were Lalitā-kuṇḍa and other charming lakes where the Lord enjoyed pastimes.

Text 55

*parasparālāpa-madam nipīya
parasparāṅgālasa-lagna-mattau
vilokya tau lokayitum tad-alyo
viccheda-gā yatra tad-ahvayam tat*

parapara—mutual; *ālāpa*—conversation; *madam*—nectar; *nipīya*—drinking; *paraspara*—mutual; *aṅga*—limbs; *alasa*—indolent; *lagna*—touch; *mattau*—maddened; *vilokya*—seeing; *tau*—Them; *lokayitum*—to see; *tad-alyaḥ*—the gopīs; *viccheda*—from various places; *gāḥ*—arriving; *yatra*—where; *tad-ahvayam*—named that; *tat*—that.

In Kāmyavana there is a place where the gopīs drank the nectar of the divine couple's playful conversation, and say the divine couple maddened by Their mutual touch. The gopīs came from all directions (viccheda-ga) to see the divine couple, and therefore this place became known as vicchedata-tīrtha.

Text 56

*taptvā na yad-bhāvam avāpa lakṣmī
lakṣmī-svabhāvam kutukena nitvā
sa kāntam ālāpayad eva yatra
kim vā na kautuhalam asti tatra*

taptvā—having performed austerities; *na*—not; *yat*—of whom; *bhāvam*—the condition; *avāpa*—attained; *lakṣmīḥ*—Lakṣmī; *laksmī*—of Lakṣmī; *sva-bhāvam*—nature; *kutukena*—with desire; *nitvā*—having led; *sa*—she; *kāntam*—with her beloved; *ālāpayat*—spoke; *eva*—certainly; ; *yatra*—where; *kim vā*—is it?; *na*—not; *kautuhalam*—desire; *asti*—is; *tatra*—there.

In Kāmyavana there is a place where Lakṣmīdevī performed severe austerities to become a gopī. Although she remained Lakṣmī and did not attain her goal, she nevertheless had the opportunity to speak with her beloved Kṛṣṇa.

Text 57

kṣīrodadhiḥ śeṣa-viśeṣa-rūpaṁ
sa śeṣa-śayī svayam asti sāpi
tat-pada-samvāhana-bhakti-namrā
sakhi-janānām kutukāya kamrā

kṣīra—of milk; *udadhiḥ*—ocean; *śeṣa*—of Śeṣa; *viśeṣa*—specific; *rūpaṁ*—form; *saḥ*—He; *śeṣa-śayī*—Lord Viṣṇu—who rests on Śeṣa; *svayam*—personally; *asti*—is; *sa*—she; *api*—also; *tat*—of Him; *pada*—the lotus feet; *samvāhana*—massaging; *bhakti*—with devotion; *namrā*—with humbly bowed head; *sakhi*—friend; *janānām*—of the people; *kutukāya*—for the desire; *kamrā*—beautiful.

In Kāmyavana there is a place where Lord Kṛṣṇa manifested the milk ocean, expanded Himself as Ananta Śeṣa, transformed Himself into Kṣīrodakaśayī Viṣṇu, and then sat down on the body of Ananta. Śrīmatī Rādhārāṇī then became the beautiful Lakṣmīdevī, who with humbly bowed head began to massage Lord viṣṇu's lotus feet. This sight greatly delighted Śrīmatī Rādhārāṇī's onlooking gopī-friends.

Text 58

mukhyeṣv iha dvādaśa-kānaneṣu
vṛndāvanendor akhila-priyānām
kuñjāni nānā-kutukāspadāni
lakṣmyāpi lakṣmyā hṛdi bāspadāni

mukhyeṣu—in the principal; *iha*—here; *dvādaśa*—twelve; *kānaneṣu*—forests; *vṛndāvana-indoḥ*—of Lord Kṛṣṇa, the moon of Vṛndāvana; *akhila*—of all; *priyānām*—the dear associates; *kuñjāni*—groves; *nānā*—various; *kutuka*—of pastimes; *aspadāni*—places; *lakṣmya*—with opulence; *api*—also; *lakṣmyaḥ*—of Lakṣmī-devī; *hṛdi*—in the heart; *bāspa*—tears; *dāni*—giving.

In the twelve forests of Vraja there are many groves filled with charming places where Lord Kṛṣṇa, the moon of Vṛndāvana, performs pastimes with His dear associates. These places are filled with such transcendental opulence that they

cause the goddess of fortune, Lakṣmī-devī, to weep with envy.

Text 59

*śruti-prasiddhāny upakānanāni
hareś catur-vimśatir asti tatra
tat kokila-kānana-nāma yatra
saṅketitaḥ kokila-nāda āsīt*

śruti—in the Vedas; *prasiddhāni*—celebrated; *upakānanāni*—gardens; *hareḥ*—of Lord Hari; *catur-vimśatiḥ*—24; *asti*—is; *tatra*—there; *tat*—that; *kokila*—of cuckoos; *kānana*—the forest; *nāma*—named; *yatra*—where; *saṅketitaḥ*—indicated; *kokila*—of cuckoos; *nādaḥ*—the sound; *āsīt*—was.

The Veda's explain that there are 24 important gardens in Lord Hari's Vraja. among them is Kokila-kānana, which is filled with the singing of cuckoos.

Text 60

*sarvānandathu-mūlam ekam atulam līlaiva tasyā api
rūpaṁ tasya ca dhāma tatra paramaṁ mādhyama-mātraṁ param
śrī-vṛndāvanam eva devata iha śrī-rīti-cintāmaṇau
tasyoddeśa-viśeṣa-leśa-kathane sargas tṛtīyottamaḥ*

sarva—of all; *ānandathu*—transcendental bliss; *mūlam*—the root; *ekam*—sole; *atulam*—incomparable; *līlā*—pastimes; *eva*—certainly; ; *tasyāḥ*—of Śrīmatī Rādhārāṇī; *api*—also; *rūpaṁ*—the form; *tasya*—of Śrī Kṛṣṇa; *ca*—also; *dhāma*—abode; *tatra*—there; *paramaṁ*—supreme; *mādhyama-mātraṁ*—sweetness; *param*—transcendental; *śrī-vṛndāvanam*—Śrī Vṛndāvana; *eva*—certainly; *devataḥ*—from the Supreme Lord; *iha*—here; *śrī-rīti-cintāmaṇau*—in this book, Śrī Vraja-rīti-cintāmaṇī; *tasya*—of that; *uddeśa*—in relation; *viśeṣa*—specific; *leśa*—a little; *kathane*—in the talk; *sargas*—chapter; *tṛtīya*—third; *uttamaḥ*—last.

The supremely sweet and incomparable land of Vṛndāvana is the blissful abode where the Supreme Personality of Godhead performs His pastimes. This Vṛndāvana is the incarnation of the Lord's form and is non-different from Him. I have briefly described this land of Vṛndāvana in this book, Śrī Vraja-rīti-cintāmaṇī, which is completed in this, the last verse of the Third chapter.